



*Pax Christi in Regno Christi*

# SOCIAL JUSTICE REVIEW

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# SOCIAL JUSTICE REVIEW

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## AMERICAN INDEPENDENTS

### *Suppression by the Press*

IN A REMARKABLY CANDID and deeply critical work entitled *Crowd Culture: An Examination of the American Way of Life*,<sup>1)</sup> Canon Bernard Dings Bell makes this comment on the lack of American independence of thought: "Most of the extra-local news is collected and distributed by indicated agencies, agencies which can color the material just about as their governors may desire, the virtue of which fact American opinion and action are manageable as truly as in any censor-controlled totalitarian state, perhaps more effectively than in such a state because the reader in this country thinks he is perusing independent journals while with rare exception he is not." Canon Bell gives an example of this suppression of independent thinking by the press, and it is one which must have struck many of those who still retain critical sense and a sane balance of judgment:

"When Russia was Hitler's ally in World War I the American people were told by the papers, and believed, that the Russians were little short of fiends. Suddenly Russia changed sides. For reasons not too creditable either to her or to us, she became our ally. At a dinner in New York, at that time, I sat next to a high-up officer of one of the great news-collecting agencies. 'I suppose,' I ventured, 'now that the Muscovites are on our side, the American people will have to be indoctrinated so as to stop thinking of them as devils and begin to regard them as noble fellows.' 'Of course,' he replied, 'we know what our job is in respect to that. We of the press will bring about complete and almost unanimous *volte face* in the middle of the "common man" about Russia. We shall do it within three weeks.' He was right about it. The papers, fed by the news agencies, did just that; and in less time than he said it could take, we were cheering for 'Papa Stalin' and the Politburo who were, we now felt sure, party-loving democrats and entirely trustworthy."

The indications are that Americans will have to

fight a second War of Independence—an ideological war to save America from Americans.

It is one of the many curious paradoxes about the Catholic Church that, while she is supposed by her enemies to deny freedom of thought, she is the only great institution today which is encouraging critical thinking. By the very nature of their adherence to the Church, Catholics are bound to examine their secular allegiances and to vote, not for mere personalities and platforms, but for the abiding Christian principles. The Church stands almost alone in her defence of the sacredness of human personality. She is opposed alike to the Marxian Man of the East and the mass-man of the West. Because of this very insistence she has been hated and mistrusted. Her citizens have been judged too "independent"—i.e., refusing to give themselves over wholly to the Communist collective or to the crowd.

### *The Mass-Man*

Those who would save America from the menace and ultimate enslavement of the mass-mind must declare themselves, by repeated spiritual effort, independent of the forces that mould that mind. There is much in common between a profession of faith and a declaration of independence. For one thing, there is a common refusal to bow uncritically to the "world" such as Christ meant the term, a common refusal to hang on, or "depend." There is no creature so pathetically dependent as the mass-man, so utterly shorn of personality, purged of piety and so cravenly afraid to be different from the other mass-men of his macadamized world. But it is the mass-man multiplied millions of times whose weight has power to pull civilization down. It is precisely that mass weight that threatens America from within. The Marxian man we all know and recognize as our enemy, but the mass-man is the more menacing because he is the more inconspicuous foe of our Christian tradition. This mass-man is an instinctive hater of all Christian inspiration, a hater of those things

<sup>1)</sup> The Musson Book Co., Toronto.



which make men differ from each other in virtue and talent, a despiser of spiritual adventure, of holiness and heroism, and a sneering scoffer of all art, music and literature which tries to express the spiritual aspirations of men. He rejects all that is not concerned with pornography or play, and finally determines the whole—or almost the whole—of the nation's attitude toward life, while the nation in return is sedulous to cater to his basic cravings.

### *How the Philosophers See It*

Modern thinkers for a long while have been expressing their alarm at the mounting power and prestige of the masses. Berdyaev declared that we are witnessing a reversion to the herd-instinct adapted to technical forms. This philosopher, who witnessed the violent birth of the Communist collective, wrote: "The collective of our time-epoch introduces a novelty. The collective of former times consisted of various differentiated groups—national, family, professional or class. Now the collective is generalized and made universal."

In the great Catholic ages society was organized in a hierarchy of vocational groups, and rose up organically like a tree. Now it tends to be flattened out like a highway. The Russian steam-roller has given the most frightening and effective results of this levelling process. Dos Passos in *The Prospect Before Us* and Peter Drucker in *The New Society* have dwelt on the same disturbing menace and arrived at conclusions much in accordance with Catholic thought, as any artist needs must, who is striving to keep the individual independent of the invading masses. *The Revolt of the Masses*, by Ortega y Gasset, is probably the best analysis of the problem. We read in it: "The mass-man has risen up everywhere, a type of mankind built up in a hurry, founded on a handful of poverty-stricken abstractions, and thus identical from one end of Europe to the other. To him is due the colorless aspect, the suffocating monotony, which life has assumed throughout the continent. The mass-man is the man emptied of his own history in advance. . . . He has only appetites; he allows himself only rights; he believes himself to be under no obligation."

This is a faithful portrait of the mass-man, and it shows him to be, in every respect, the very antithesis of the freedom-loving man of Christian Faith, of such men as carried the Word of God over the earth, and of those other hardy and

heroic men who accepted the duties and responsibilities of challenging the imperial might of England that their new-born nation might be forever independent. It would be too tragic an irony if Americans, whose ancestors were the most independent-minded people in the world and individualistic to a degree of austerity like Thoreau, were to allow themselves to be emptied of all that because of the mere crush of the crowds. A French philosopher foretold that this would be known as the century of crowds. It is worse; the crowds have coalesced and there remain but two colossal crowds—one to the East, the product of dialectic materialism, the other in the West, the product of a materialism that is the sediment of a lost Faith.

### *Machine-Made*

The mass-man, being himself little more than a stereotyped version of "the meaningless repetition of the Gentiles," is a product of the machine age and the social transformations effected by that age. The spirit-destroying monotony of a life geared to the factory machine was bound to have the effect of killing all that differentiated one "hand" from another. Nay, it was almost a condition of keeping an efficient margin of sanity that they should deaden all finer feelings, adjust themselves to the strictly measured tempo of the assembly line and forego the larger rhythm of life. And the more a man surrendered himself to the exigencies of the machine, the more completely he capitulated to a life of small routine and petty precisions, the better "hand" he became and the more closely identified with the typical mass-man.

Huge industries demanded vast organization of labor and the mobilization of workers into undifferentiated masses, fused together as bare functions of machinery. And when depressions came, and these same workers were cast out as redundant stock, there arose vast floating armies of the urban proletariat, resentful, rebellious and unrooted. To placate these the governments of Europe devised various forms of unconstructive propitiation in the forms of doles and insurances. For that task social services were set up and the Welfare State was organized. And the policy of the Welfare State is one of continual levelling down of the productive, and levelling up of the non-productive elements of society into one anonymous mass. A pseudo integration has been achieved through these artificial expedencies, but it is the very antithesis of the vital integration of a living organism



*The Climate of Hostility*

The press, the radio and the films have acquired diabolic efficiency in keeping the masses at a head-level uniformity. Canon Bell returns repeatedly to the dire effects these agencies have in holding the mass-man down to the lowest common denominator of crude, and even bestial, materialism. The mass-man is too devitalized by his very condition to desire any but the most immediate and primitive appeals to his nature. At the level of the beast all men are equal. It is when we ascend the human scale into spiritual values and mental faculties, developed in varying degree, that we find those subtle distinctions between normal men which give them their particular characters. The popular press, therefore, plays on the themes of bestial seduction, of animal violence and those uninhibited instincts which war continually against man's salvation and the whole structure of Christian civilization which was built slowly and painfully through the efforts of the Church to tame the Western man to her constructive ways of life and thought. Thus the masses are circumscribed by a most vicious circle: they crowd together because their inner vacuity renders them lonely, and they are empty and lonely because they crowd together. The mass-man never wishes to know himself, for he is so depersonalized, so drained of treasures of original mental riches that he finds his own company intolerable. He envies and ultimately hates the Christian man of fully integrated

life, and he is jealous of the cultured man whose mind is to him a kingdom of enchantment. And, as is quite natural with bestial natures, he seeks to destroy that which he can neither attain nor understand.

The characteristic Christian is one who obeys his conscience, who has the courage to be "different" from the world and to be himself, his higher self, by the exercise of all his God-given talents. Americans have established a reputation for being eminently practical, for testing every opinion and theory, and for an almost ruthless rejection of traditions where it is felt that these traditions impede the pioneer spirit in them for endless exploration. Therefore, American Catholics should be among the most independent people in the world, that is, independent of the world. The Kingdom to which they have given allegiance is not of this world, and as citizens of that Kingdom they must be prepared to endure the world's hostility. But in the end it is the courageous people, who are above the world, who will save it, just as Christ, lifted up on Golgotha, saved those who willed to be taken out of this world. To repeat our abiding dependence on Christ is the highest and holiest Declaration of Independence we can make, and the one most useful to the hearded masses which compose the world.

LIAM BROPHY, PH.D.  
Dublin, Eire

If you examine as Christians the motives that draw you to the Conferences of St. Vincent de Paul, you will probably find that while you are urged on by the human sense of pity for the material needs of your brethren, you are especially tormented by the longing to help them in their spiritual needs, which are often caused by their material want. Thus you are attracted to them by your desire to make them rich in spirit, serene in their sufferings, sharers in the inexhaustible good things of God. It would, in truth, be a lesser good to relieve the hunger of men's bodies with turning their minds to Christ and His Will, leaving their souls still hungry for the substantial bread of truth and of the eternal promises. Anybody who relieves material miseries for the sole purpose

of satisfying his innate sentiment of compassion is performing a purely human work. The Christian goes, and must go, further; he must feel that higher pity which is satisfied only by giving God to souls.

Go to the poor, therefore, as good sowers, as zealous shepherds, as loving fathers and brothers as apologists often unknown but always dear to God. If you love the poor with the same love as Christ, He will place on your lips the words which will enlighten, convince and convert, and nobody will be able to resist the force of love.

Address of Pope Pius XII  
To the Society of  
St. Vincent de Paul, April 27, 1952



# UNQUIET AFRICA

## I.

Our readers will join us in sorrow over the death on July 24 of Dr. H. C. E. Zacharias, brilliant author of this his last article, which was written at our behest. Dr. Zacharias had been a regular contributor to SJR for a number of years. There was an interval in the '40s when his name was conspicuously absent from our periodicals. It was during these years that Dr. Zacharias was a prisoner of the Japanese in the Philippines. A devout convert to Catholicism and a recognized authority on Oriental peoples, Dr. Zacharias combined a deep faith with a broad erudition to make him a person as much loved as he was respected. We hope to render him a fitting tribute in a later issue of SJR.—Ed.

**W**HAT IS THIS AFRICA, which, after having been for so long "the Dark Continent" to the rest of the world, of late has loomed so very large in the limelight of newspaper correspondents and international politics?

Perhaps a statistical background would not be amiss for our readers, before we set out on an analysis of the problem, as we see it. To cut these preliminaries short, we have cast them in the form of a table, based on such approximate figures as are usually all that is available.

Country	Population in Millions	Area approximately equal to that of
Nigeria (and Br. Cameroons)	22.2	Ontario, Province of
Egypt	19.2	South Australia, State of
French West Africa (and Togo)	16.9	European Russia
Belgian Congo	14.2	Western Australia, State of
Uganda, Kenya, Tanganyika, Zanzibar	13.3	Mexico
Union of South Africa	11.6	Manchuria
Morocco	9.	Sweden
Ethiopia (and Eritrea)	8.8	Bolivia
Algeria	7.2	Greenland
French Equatorial Africa and Cameroun	6.9	Argentina
Anglo-Egyptian Sudan	6.6	India
Mozambique	5.	Chile
Nyassaland, N. and S. Rhodesias	4.6	Quebec, Province of
Madagascar and Reunion	4.2	Siam
Angola	4.	Colombia
Gold Coast (Togo)	4.	Arizona
Tunisia	2.6	Arkansas
Gambia and Sierra Leone	2.1	Maine
Spanish Possessions	1.6	Finland

Somaliland (Fr., Brit., Ital.)	1.4	Wyoming
Liberia	1.3	Ohio
Basuto, Swazi, Bechuanaland	1.	New South Wales, State of
Libya	0.9	Indonesia
Mauritius, Seychelles, St. Helena, Ascension	0.4	Luxembourg
Portuguese Guinea	0.4	Denmark
		169.2

## The Problem

Of the total population of this Continent, amounting approximately to that of North America, 54 millions, living north of the Sahara (Spanish Possessions, Morocco, Algeria, Tunisia, Libya, Egypt, A.-E. Sudan, and Ethiopia), may be said to fall into one category; the Union of South Africa with its enclaves of Basutoland, Swaziland and Bechuanaland, totaling a population of 12½ millions, into a second category; and the 100 odd million people living between these two zones, into a third. This third zone is specifically Negro, the first Arab and the second would-be White.

The 42 millions living in South Africa, Egypt, Ethiopia, Liberia and Libya inhabit countries that are politically autonomous; to them very soon must be added the A.-E. Sudan, and in the not very distant future, the Gold Coast and Nigeria, which would add another 33 million people to those independent of colonial administration, leaving 95 millions under Colonial Office rule: for 47 millions, that of France; for 22, that of Great Britain; for 14, that of Belgium; for 9½, that of Portugal; for 1½, that of Spain, and for 1, that of Italy.

As readers of our articles of a year ago on "Ghana" may remember, the Gold Coast is now actually ruled by a native Prime Minister, whose cabinet comprises only three Britons; it obviously bids fair to become the first Negro Dominion. Nigeria is actually in the throes of an agitation which likewise demands a definite date—1956—for its conversion into a dominion. If, however, we add the population of these two near-dominions to the 22 millions under British Colonial rule, we see that actually there are quite as many Africans still under British as there are under



French control. But the very fact that the status of the Gold Coast and Nigeria is one of "betwixt and between," proves the realistic attitude of Great Britain in her approach to the Colonial Problem, which has become the burning question of the whole continent.

The solution of this problem in the Gold Coast and Nigeria has been rendered comparatively easy, owing to the murderous climate, which until twenty or thirty years ago precluded any Whites from settling there permanently. Elsewhere a climate congenial to Europeans has tempted many of them to emigrate in a solid mass to such countries as South Africa, the southern shores of the Mediterranean and the high-lands of Kenya. In all other African colonies there are simply a handful of European administrators and merchants, who direct the native population politically and economically, but who, there today, will be gone tomorrow. As Africans in these latter countries assimilate European culture, they feel tolerably certain that the presence of these foreigners is transitional and that, when no longer needed, it will be easy for them to get rid of mentors who have over-stayed their welcome.

### *Daniel Malan's Africa*

The situation is very different in countries where White settlers live and die, bring up their families and know no other home than their corner of Africa. This state of affairs is most clearly seen in the South African Union (a dominion since 1910) which in 1946 had a population of 1,418,300, comprising 2,372,700 Europeans, 831,900 Bantu, 285,200 Asians and 928,500 others," i.e. Bushmen, Hottentots and mixed. In such a country the Whites feel themselves to be the master race, entitled to prosper on the labor of a servile population—an attitude natural enough a hundred years ago, when the technical superiority of Whites over Blacks seemed obvious. But the symbiosis then created is nothing static; the inevitable contact between the two necessarily leads to an assimilation by native Africans of the alien White civilization of their masters, an assimilation which in fact is necessary, if the serfs' labor in technically ever more complicated industries is to be of any use. A policy of *apartheid* quite obviously can no more solve this problem by trying to immobilize the two races in positions they occupied in a previous century, than could King Canute stay the rising tide of the ocean.

The influence of the White South African mentality makes itself felt elsewhere. In South Rhodesia there was in 1946 a population of 1,764,000, of whom 82,400 were Europeans, a number that has considerably been added to by recent immigration from Europe. This White minority rules the country, which could be called a Dominion, if the British Imperial Government had not reserved to itself an overriding control of Native and Foreign Affairs. After the first World War there was a strong movement for the incorporation of Southern Rhodesia into the South African Union, but a plebiscite in 1922 turned that idea down. Quite recently (1953) another referendum was taken and assented to the country's incorporation into a federation to be composed of itself, Northern Rhodesia and Nyassaland. The latter are Crown Colonies with only a tiny number of permanent White settlers. The idea behind this Federation, initiated by the Imperial Government, is to prevent a drift of the Rhodesians to the Union of South Africa and to produce a polity which will eventually realize Cecil Rhodes' (1853-1902) political ideal of equal rights for all equally civilized, irrespective of race. The African population, however, remains opposed to any further loosening of Colonial Office control over their destinies and its transfer to local Whites, whose loyalty to Cecil Rhodes' ideal they strongly suspect.

African sentiment in this regard is largely based on the favorable position of Swazis, Basutos and Bechuanas in their native countries, which, though enclaves of the Union of South Africa, are entirely independent of it and enjoy complete self-government under the protection of Colonial Office rule, exercised on the spot by a British-appointed High Commissioner. The Union is constantly pressing for a transfer of their powers by the Colonial Office to the Union Government, a pressure stoutly resisted thus far. But as the present Union Government under Dr. Malan is professedly aiming at a Republic of South Africa in the place of a Dominion of South Africa, the British Government is naturally anxious to keep it at least within the Commonwealth, even when, as a Republic, South Africans will owe no more allegiance to the Queen, but merely recognize her as Head of the Commonwealth—as already does India, an example which Pakistan apparently is also about to follow. This delicate situation explains why London studiously avoids aggravating it by shocking



Boer sentiment unnecessarily, as when in 1952 it deposed and banished from Bechuanaland its Chief, Seretse Khama, who, whilst a student in London, had married there a White Londoner, Ruth Williams, in 1948.

### *Mau Mau and All That*

The paramountcy of Native interests against those of White settlers was expressly stated in 1923 by a declaration made by the Imperial Government in regard to Kenya Colony, whose highlands have a delightful climate and fertile soil, where consequently about 3,000 White landlords own remunerative estates, aggregating to something like seven million acres. Of the latter, however, only 10% are actually under cultivation, principally of coffee (25% of total exports) and sisal hemp (18% of total exports of the Colony). The population of 4,185,460 in 1947 included 23,284 Europeans and 84,581 Indians; the former elect 11, the latter 5 representatives to a Legislative Council of 41 members, of whom 21 are officials and 2 nominated to represent African interest. No land in the highlands, alienated to Whites, may be sold or otherwise transferred to non-Whites; but all labor on the Whites' estates is, of course, African, almost exclusively Kikuyu, a tribe numbering about a million. For those Kikuyus who do not live as laborers or squatters on the White landlords' demesnes, Réserves have been set aside by the Government; but these are so over-crowded, that there is density of 283 persons per square mile of Reserve. (For the United States as a whole the density is 44; for New York State 272).

The present Mau Mau terror is, of course, fiendishly savage. Still one cannot but recognize that at the bottom it is an agrarian revolt of landless people. As such, it is nothing altogether new. In pre-war days there used to be a "Kikuyu Central Association," whose aim it was to drive out the Whites and divide their estates in order to provide land for a rapidly rising population, outgrowing its living space, since mortality has been sharply curbed by the introduction of Occidental sanitation and medicine. This Association was proscribed in 1939, but it rallied under the new name of "Kenya African Union," which, in turn, has just been declared illegal as sponsoring the Mau Mau bestialities. The real problem con-

fronting the Imperial Government is that the elimination of the White estates on the one hand seems inescapable, but on the other hand, it would spell a complete economic collapse of the whole Colony.

This problem, created by the presence of permanent White settlers in the Kenya Highlands, has so far also bedevilled all plans for a closer union—otherwise so desirable—between Kenya, Uganda and Tanganyika.

Uganda is a British Protectorate over African principalities aggregating a population of four million people, including 37,500 Asians and 3,600 European. Its Legislative Council consists of seventeen official and sixteen elected members; of the latter, half (two each from the four provinces are Africans.<sup>1</sup>) Tanganyika, former German East Africa, is now a United Nations territory, mandated to Great Britain, which rules it by means of a Legislative Council of fifteen official and fourteen unofficial members; of the latter four are Africans and three Indians. The population of six millions includes 62,000 Asians and 17,000 Europeans, 6,000 of the latter being Polish refugees. There is complete local self-government both in Uganda and in Tanganyika, British control being exercised indirectly through the chiefs of the various tribes, of whom there are 120 in Tanganyika and even more diverse ones in Uganda. Enthusiasm for the commonwealth of all of them is evidently not so easy to arouse; but, though the central government is necessarily still in British hands, the people are steadily being groomed ultimately to take it over themselves. Anyhow, what all these people very definitely are agreed upon, is that they have no desire whatever of being a dog to be wagged by the tail of a handful of Kenya Highlanders.

(To be concluded)

H. C. E. ZACHARIAS, PH.D.

<sup>1</sup> When, shortly after the end of the last war, a rebellion broke out in Uganda, it was discovered (we quote *Worldmissions*, New York, Spring, 1953), that the revolt had been organized and financed from London by a certain Semakula, one of the White Fathers' most brilliant students who had been sent to London for higher studies. While there he made contact with certain subversive elements, took a trip to Moscow, renounced his Catholic Faith and set up headquarters in London for fomenting a general revolt against Colonial rule in Africa. It is a fact to be pondered seriously by the many "yes, but" people, both in Europe and in this country, who think that the British set too fast a pace, for instance, in the Gold Coast.



# THROUGH GERMAN-SPEAKING COUNTRIES AND BORDER-LANDS

## III. AUSTRIA

ON SUNDAY, NOVEMBER 23, 1952, I attended the Solemn Mass at the magnificent Abbey Church of Einsiedeln. I sat in the guests' gallery overlooking the sanctuary. The great baroque basilica looked its best. Colored marbles, gilded columns, shining mosaics, all lit up by the mellow winter sun, produced a picture of blinding splendor. The massive altar, decorated with tall, heavy, gilded silver candlesticks, and a profusion of white, fragrant flowers, dominated the sanctuary which was carpeted with a large, beautiful rug. The great organ was used, while the ample, perfectly trained choir sang.

The vast edifice was filled. I saw the dark mass of people on the ground floor below me. The sacred ministers, vested in the heavy white chasubles and dalmatics of brocade richly embroidered and studded with precious stones, stood before the altar. As I beheld this grand spectacle, I remembered the splendor of Imperial Austria, the chapel of the Knights of the Golden Fleece. I remembered, too, the Imperial Chapel of Jarskoe Selo in Russia, in the days of my boyhood. Once I closed my eyes, the illusion was perfect: The same rich, polyphonic music; the same heavy clouds of the expensive, perfumed incense. The Imperial splendor has lingered at Einsiedeln in Switzerland—in the Abbey, where the gifts and presents of the Hapsburgs, Hohenzollerns, Bourbons and Bonapartes were stored for centuries.

After the High Mass, I dined alone in a magnificent, white, rococo dining room for guests. I was leaving for Austria, whence two centuries ago came the architects and the artists who built and decorated the astonishing Einsiedeln basilica; the musicians who introduced the rich, sonorous, polyphonic Masses of Einsiedeln.

I left Einsiedeln, bathed in its wintry sunshine, for a comfortable, overheated electric train for Zürich. Down and down we went, and milder and milder became the climate. On the coast of the lake of Zürich the weather was spring-like and numerous vineyards reminded me of the Italian

lakes. In Zürich, the gay, wealthy and most populous Swiss city, boasting 390,000 inhabitants, I changed trains for Austria. At the station I exchanged my few remaining Swiss francs for the beautifully designed but much cheaper Austrian shillings. A number of American soldiers, whom one meets nowadays all over W. Europe, were at the station, finishing their vacations in rich Switzerland—the playground of Europe. The train, which I took in Zürich, was an international one, running from Geneva to Prague. It was a comfortable train, but somehow depressing and gloomy, like its destination behind the Iron Curtain. In the old days it was the ordinary train by which Poles and Czechs used to come to the old capital of the League of Nations in Geneva and by which they also returned from Italy. Now there was no more the League of Nations in Geneva, and no more Polish magnates and Czech industrialists.

### *A Silent Train*

I found that I had a well-appointed compartment all to myself. Notices printed in German, French, Italian, English and Czech proclaimed the international character of the train. The luxuriously looking train was nearly empty. Except for a few American soldiers returning to their units in Bavaria, and a couple of the French officers from their units which occupy Austria, there were but a few Swiss travelling to the frontier, and some silent, gloomy individuals going behind the Iron Curtain. This was a silent train. The route to the Austrian border was as picturesque as anything in Switzerland. We travelled through the mountains by way of tunnels, skirted beautiful, sapphire-blue lakes, passing by enchanting valleys and plateaus. Everywhere I saw prosperous-looking, clean villages and towns, big cars on the roads and well-dressed people. Such was Europe before 1914. Now, except for Switzerland and Sweden, Europe is war-ravaged and impoverished.



*Post-War Austria—A Contrast*

While my train sped to the Austrian border, I read some books on that country. The area of Austria is now but 39,369 sq. miles, as against 115,533 sq. miles in 1914. Its population was then over thirty millions; it is now under seven millions. The old Austria comprised (besides the present Republic) Bohemia, Trentino, Dalmatia, Galicia, Bukovina, etc. In addition, the Hapsburg ruled Hungary and the lands belonging to the crown of St. Stephen, as well as Bosnia and Herzegovina. In those days the Danubian Monarchy was exceeded in Europe only by Russia in area, and in population, only by Russia and Germany. The present Republic is merely twice as large as Switzerland, one of the smallest European countries, while in population it is smaller than Belgium. The Austrian Republic is divided into nine provinces: Vienna, Upper and Lower Austria, Salzburg, Styria, Carinthia, Tirol, Vorarlberg and Burgenland. Over 25% of the entire Austrian population (1,760,784) live in Vienna. Upper and Lower Austria, nearly all in the Soviet zone, account for 2,357,172 people, or 34.07% of the population. About 60% of the Austrian people live in the shadow of the Soviet might, which, although often invisible, is omniscient. Forty per cent of the Austrians live in the Western zones, chiefly in the British. Styria alone has 1,106,581 inhabitants, or 15.99% of the Austrian population. Graz, with its 226,271 inhabitants, is the second city of Austria.

At St. Margarethe we reached the Swiss frontier. Nearly all the Swiss passengers left the train, and only those with foreign destinations remained in the coaches. The Swiss police and customs officers passed through the train, stamping the passports and asking the usual questions. When they left, another set of police and customs officers entered. They were Austrians, not the proud and smart officers of the Austrian Empire, but the rather shabby and apologetic officers of the Republic. They simply looked at my British passport and requested me to list on the white form provided for this purpose all foreign currency which I brought to Austria. The currency official and I signed the list, which I was to keep with me till I left Austria. Various dealings in currencies were supposed to be recorded on the list. After the Austrian police and customs officers left the train, the Austrians from St. Margarethe returning home were allowed to enter. They were cheerful and talkative people, rather different from the more reserved Swiss.

They were also poorer and more shabbily dressed than the latter. Finally the train started to move. We entered Austria.

Vorarlberg is the smallest Austrian province in area and population. It has only 193,715 inhabitants. Vorarlberg is sparsely peopled because it is so mountainous. In truth, it is a continuation of Alamanic Switzerland; mountains, climate, vegetation, population and economic conditions in Vorarlberg are exactly the same as in Eastern Switzerland. The only difference is that there are no Protestants.

*The Hapsburgs*

The Hapsburgs, who were the chief feudal lords of Switzerland, were pushed out of their dominions by the combined efforts of the peasants of the Forest Cantons and the Swiss towns. The Hapsburgs fought hard for their ancestral lands, but in vain. Meanwhile, in the XIIIth century, the Hapsburg succeeded in securing the election of one of their own, Rudolf, Count of Hapsburg, to the German throne. They used this opportunity to deprive Ottokar, King of Bohemia, of the Babenberg's inheritance, which roughly corresponds to the present Austria. The Babenbergs, the ducal house of Austria, died out, and the Bohemian Kings, related to them, inherited their lands. In so doing, they became too dangerous for other German princes who were not sorry to see the upstart and insignificant Hapsburg appropriating the Babenberg's inheritance to themselves.

Once in the control of Austria, the Hapsburg by clever marriages and intrigues secured for themselves the crowns of Bohemia and Hungary, overlordship of the Low Countries, and finally the crown of Spain, with its Italian Dominions and vast colonies overseas, chiefly in Central and South America. In the reign of Charles V, Holy Roman Emperor, King of Spain, Naples and Sicily, etc. Ruler of the Low Countries, Duke of Milan, etc. Lord of the Spanish Dominions in America, etc. the power of the Hapsburg reached its zenith, his brother, Ferdinand, being in possession of Austria, Bohemia and Hungary. The Reformation and the Turkish and French wars prevented Charles V from handing over all his crowns, titles and possessions to his son, Philip II, King of Spain. He was obliged to surrender all claims to the Austrian lands, as well as his Imperial title, to his brother Ferdinand.

Although the House of Hapsburg became divided into the Spanish and Austrian branches, it dominated the European stage during the XVIth



ed the XVIIth centuries. In the XVIIth century the Austrian branch regained Belgium and large possessions in Italy after the ward of the Spanish succession. It reconquered Hungary from the Turks and pushed them into the Balkan peninsula. Neither Frederick II of Prussia, nor Napoleon was able to destroy the power of the Hapsburgs. The XIXth century dealt the latter many shattering blows which resulted in the destruction of the Danubian Monarchy in the XXth century.

Although the Danubian Monarchy was made up of many nations, the Germans, the Hungarians, the Czechs, the Slovaks, the Poles, the Ukrainians, the Croats, the Slovenes, the Serbs, the Italians and the Rumanians, only the Germans and the Hungarians were the real masters. Naturally the other ethnic groups objected to such an arrangement and demanded similar privileges for themselves. Franz-Ferdinand, Crown Prince of Austro-Hungary, who was married to a Czech lady, contemplated turning the Dual Monarchy into a Treble Monarchy, granting to the Slavs the rights and privileges enjoyed by the Germans and the Hungarians. Such a step was obnoxious to certain Balkan Pan-Slavists, who murdered him in 1914, thereby starting the First World War. It ended in the complete destruction of the Hapsburg Monarchy.

Austria and Hungary were reduced to their ethnic limits and even less, becoming third rate powers. The successor states, Poland, Czechoslovakia, Rumania and Yugoslavia, lacking the genius of the Hapsburg, were unable to establish a stable regime in Central Europe. Neither the Hitler conquest nor the Iron Curtain system has thus far solved the problem of Central Europe.

As I read, the train skirted beautiful lake Constance, a kind of the Germanic Mediterranean Sea. Austria, Germany and Switzerland meet at the lake. It was a warm, summer-like day. The lake was smooth and shone like polished steel. The opposite shore was invisible. A big white steamer moved majestically along the coast. I had a complete illusion that this is not a comparatively small lake but a sea. Behind us the snow-capped Swiss mountains receded fast, while the snowy wall of the Austrian Alps loomed ahead. The train slowed down and then came to a stop. I thus arrived at Bregenz, an appealing, well-built town, which saw better days. A monk from the Cistercian Abbey of Mehrerau awaited me at the station in his car. We drove off with little delay.

### *Wettingen-Mehrerau Abbey*

Within a quarter of an hour we came to the vast group of buildings which is the Cistercian Abbey of Wettingen-Mehrerau, the only Cistercian Abbey Nullius, mother house of the Mehrerau Congregation.

The history of the Abbey is typical for the country. It was founded as a Benedictine Abbey in 1080 by Count Ulrich X, of Bregenz. Becoming wealthy and powerful in a short time, the Abbey survived the Hapsburg-Swiss Wars and the Reformation without much damage. The ecclesiastical reforms of Joseph II, son of Maria Therese, touched Mehrerau slightly, while the French Revolution did not even reach it. Yet the Abbey did not escape the fate of the vast majority of the German monasteries in the Napoleonic era. In 1805, by the treaty of Pressburg, Napoleon detached Vararlberg and Tirol from Austria and gave them to Bavaria. The violently anticlerical Munich Government at once suppressed Mehrerau together with many other abbeys. Gradually the ancient buildings became derelict, while the contents of the library, the sacristy, etc., were carted off.

In 1854 the ruins were acquired by the Swiss Cistercian monks, expelled from Wettingen, who decided to settle on the coast of the Lake of Constance. The Austrian Emperor Franz-Joseph helped the new foundation. It rapidly developed and became the mother house of the Cistercian Mehrerau Congregation, which now includes twelve monasteries.

I was most charmingly received by the monks, who gave me a fine, warm room adjacent to the apartment reserved for visiting prelates. The present Pope, who was a great friend of the late Abbot of Mehrerau, visited the Abbey many times while Nuncio in Germany. His striking photograph with a long inscription hangs on the wall of the room.

I spent a few days in the Abbey. Some of its buildings are medieval, some baroque and others modern. The church is vast but not particularly attractive. The great church historian and secretary of the Vatican Council, Cardinal Hergenröther, is buried in the Abbey Church, which is also a basilica. The Abbey has a good school for boys, as well as a school of agriculture and trades. The Abbey also has a modern, well-appointed nursing home, comparable to any hospital.



### Religion

While in Austria, I studied its various religious, social and economic problems. Outwardly Austria is a Christian, overwhelmingly Catholic, country. According to the official statistics, there were 5,872,125 Catholics in Austria (88.27% of the population) in 1939. There were 356,192 Protestants (5.35%) and 84,043 Jews. A segment comprising 339,242 people, classified as "others," mostly professed agnostics, constituted 5.10% of the population. Already in 1939 a good many people were classified as Catholics simply because they were baptized. In reality many hundred thousands of them, if not a few million, ceased to practice their religion long since. The Austrian Nazis and Socialists were and are nearly all Catholics by baptism. The Hitler domination certainly did not improve the Austrian religious situation, neither did the prolonged occupation by the foreign troops.

Everywhere in Austria I heard laments about the acute shortage of priestly and religious vocations, the decline of church-going, the increase in divorces, etc. Msgr. Franz Jachym, the young coadjutor to the Cardinal Archbishop of Vienna, said in a speech that, out of 296 priests in the diocese, one third are over 60 and were ordained in the Imperial days, before 1918. As all efforts to increase native vocations have failed, Msgr. Jachym suggested a priests' pool for Europe to organize a supply of clergy to the countries with the most acute shortage. I doubt very much that his suggestion would greatly appeal to the Bishops of other European countries, which are suffering a severe decline in priestly vocations themselves. In the end, Msgr. Jackym was forced to take the well-known road to Holland, where there is still a superabundance of priestly vocations. The Dutch priests by the hundreds work in France, in some parts of Belgium and in Germany. Now they are to go to Austria. Church-going in Vorarlberg and Tirol is still good, but it has declined sharply not only in Vienna and most of the cities, but also throughout Eastern Austria. The number of divorces in Austria has grown since the end of war. In 1945 there were 4,585; in 1948, 14,256; and in 1950, 10,598. Sexual morality also needs reform.

### Economic Conditions

After wealthy, self-confident and progressive Switzerland, Austria struck me as an impoverished, uneasy and frustrated country. Austria, like an

impoverished aristocratic family, cannot forget its Imperial prosperity and glory, but has no hope that they will ever return. On the contrary, the Austrians are afraid that their position might worsen. Although war ended eight years ago and everybody admitted that Austria was a victim of the Nazi aggression, yet it is still an occupied country. This fact greatly irritates the Austrians. While Italy and even Finland are freed of foreign troops, the Austrians say, our country is full of them. There are four occupation zones in Austria: American, British, French and Soviet. It is true that the occupation troops endeavor to keep themselves as inconspicuous and correct as possible, but still the Austrians grumble. I should say there are less social contacts between the occupying forces and the natives in Austria than in Germany. The natives just ignore the soldiers.

### Uneasiness

The principal reason of Austrian uneasiness is the presence of the Soviet troops in its territory. There are about 50,000 of them in the Soviet zone. They are highly disciplined and seasoned soldiers who mind their own business. The Soviet occupation authorities do not interfere with the Austrian administration, but they supervise everything. Besides, the Soviets take away much of Austrian production from the so-called German assets, i.e. from industrial properties which allegedly belonged to the Nazi Government. The Austrians naturally contest such Soviet assertions. For the Austrians to accept Soviet claims means to consent to the establishment of a permanent and strong Soviet economic influence over the country while to reject them means to continue the foreign occupation indefinitely. Because the latter is the lesser evil, it is reluctantly and somewhat hopelessly accepted.

I discussed the religious situation in the Soviet zone with some Catholic priests in Austria. Vienna and its suburbs have a large working-class population, which has voted Socialist for decades and is no more religious than are the French workers. One speaker at the *Katholikentag* in Vienna last September, pleading for a more heroic Catholicism in Austria, admitted that 75% of the Austrian people are but lukewarm Catholics. The acute shortage of priestly and religious vocations, the increase in divorces and the falling birth rate in Vienna (15.1 for 1,000 in 1950, as against 30 for 1,000 in 1920) lend good support to this contention. In the last general election the



Socialists increased their number of deputies in the Parliament by nine, while the Catholics lost eight seats. The Catholics and the Socialists are nearly equal in strength. The right wing Independents have sixteen seats and the Advanced Left five. The stability of Austria depends on the continuous, loyal and active cooperation between the Catholics and the free-thinking Socialists. Otherwise Austria is doomed. The fate of the Socialists in Hungary, Czechoslovakia, Poland and Eastern Germany is all too well known and painful to the Austrian Socialists to inspire them with a wish for any coalition with the Communists. Well equipped and lavishly provided with money, offices of the Communist Party are scattered throughout Austria; but the results of their efforts are insignificant. Nevertheless, they provide a good intelligence network for the Soviet occupation authorities.

While Germany has two mutually opposed Governments, Austria has a single, democratically elected, Government for the entire country. The President of the Republic is a Socialist, the head of the Government, the chancellor, is a Catholic. The Soviet occupational authorities do not interfere with the internal administration of their zone. The monasteries and convents go on as usual with, however, fewer and fewer vocations. The Catholic schools, hospitals and charities are left undisturbed. The Soviet authorities oversee everything in their zone most carefully. A Catholic priest, rector of an important parish in L. Austria, whom I have known for years, studied Russian literature, history, etc., in days gone by. He is fluent in the Russian tongue. The Soviet authorities invited him to teach German literature, etc., in their special school for commissioned and non-commissioned officers in Austria. With consummate tact this priest succeeded in turning down the invitation, pleading lack of time. The trouble is that, once such an invitation is accepted, a priest in due course is asked to sign a peace pledge and finds himself gradually an unwilling agent of Soviet policy. The Soviet authorities do not like when people of their zone go to other zones, and still less, when they go abroad. That fact my friend learned while returning from a journey abroad.

An Italian priest, who lives in the American zone only a few yards from the bridge which leads to the Soviet zone, is not permitted to cross. Foreigners are allowed to cross into the Soviet zone only at two points, and must very often make

a detour of several hundred miles to enter the latter. Austrians can cross anywhere, but they must have a special pass. The Austrian workers who live in the American zone, but work in the Soviet zone across the river, must produce their pass every time they cross the bridge, although the Soviet police officers have known them by sight for months. All this irritates the Austrians.

### *Natural Resources*

Although Austria is now a small country, it is by no means lacking in natural resources. It is certainly richer in this respect than wealthy Switzerland. Austria has an abundance of iron ore, magnesite, salt, graphite and asbestos. It possesses magnificent forests and its mountain rivers provide the country with electric power not only to run its own industry, but also for export. The Austrian industry, which produces steel, machines, motor cars, electrical and optional equipment, as well as an ever-growing number of chemicals, depends largely on the country's own resources. Besides, there is quite a respectable leather, textil and porcelain industry. Vast numbers of foreign tourists who came to Austria also provide a good source of the national income. Farming in Austria is very progressive and helps to balance the national budget. Nevertheless, the economic position of Austria is unsatisfactory. In 1951, while imports reached 9,153,000 tons, valued at 14,027 million shillings, exports were but 3,843,000 tons, valued at 9,635 million shillings. As a result, there is serious unemployment in Austria. While the cost of living is cheap for those with the American dollars and Swiss and Belgian francs, it is not so for the natives. Their shabby clothes and houses needing repairs proclaim the fact.

### *No Need for Pessimism*

Yet, on the whole I am not pessimistic about Austria. Once the occupation troops leave, and the danger of the Third World War recedes, I cannot see why the Austrians will not be able to reach the high standard of living of the Swiss, or even exceed it. The country is by no means poor in natural resources, and its population does not lack either technical skill or the will to work. It is most doubtful whether Austria will ever again be a center of the vast Empire lost in 1918; but it might be as prosperous and free as Switzerland. This is, perhaps, a more satisfying and certainly less dangerous fate than the burden of great possessions in the present distracted world.



Thoughts like these went through my mind as I stood at the window of the train which carried me away from Austria to Bavaria. The snow-capped Austrian Alps gradually faded away while my train moved northward. The sky became

cloudy and gray. Snow was now falling steadily but the train was clean and warm, although half-empty.

S. BOLSHAKOFF, PH.D.  
Oxford, England

## Warder's Review

### *Reform of Morals and Institutions*

IT IS FAR FROM a novel experience for Americans to suffer adverse criticism at the hands of some foreign visitor. Rather is it quite usual for us to have our sins of commission and omission pointed out to us by our guests. Sometimes we are justified in passing off such incriminations with a mere shrug of the shoulders; our foreign critics do not understand us, just as we have difficulty understanding other peoples. Yet we cannot discount all criticism from outsiders as deriving from lack of understanding or prejudice. Often enough it is the outsider who is in the better position to pass judgment on us, and we do well to heed his evaluation.

In this connection we have in mind a lecture delivered not long ago at the Blackhawk Hotel in Davenport, Iowa. The speaker was a young man, John Cowie Reid, senior lecturer in English at New Zealand's Auckland University. He is the author of several books and is currently visiting the United States as a Fullbright-Smith-Mundt research scholar. His lecture is reported in *The Catholic Messenger* of September 3 by Don G. Hogarty.

Mr. Reid had three observations to make on our nation:

1. American culture is so dominated by sex and money that it has achieved, in some instances, a decadence "unparalleled since the days of pagan Rome."
2. That in a rich and prosperous community, such as the United States, secularism—the divorce of religion from the everyday activities of the individual—is capable of enchanting us all, and poses a greater spiritual problem than Marxist communism.
3. Catholic Action in the United States needs to be revitalized by individual "personal sanctification," which is the only basis upon which a truly Christian society is built.

Anent our materialism and sex-craze the young New Zealander observed: "The first thing a stranger notices is this tremendous accent upon the material, the domination by the huckster, in the press, on the radio, and in your books and magazines. There is such a mad race for material luxuries, such a tireless effort expended upon the creation of artificial needs. Two things dominate the North American community: sex and money, or so it seems to the stranger as he comes into your country.

"I wonder if you know how the character of your drugstore literature strikes a stranger. I wonder if you know that the judgment has been made that the decadence of much of your literature has been unparalleled by any other literature except that produced in pagan Rome."

Many will agree with Mr. Reid's indictment of our system of radio broadcasting and telecasting, with its subservience to commercial purposes. "In America," he said, "even when there is a broadcast of symphony music, the program will include so little that is out of the regular rut, there is no attempt to appeal to a minority. If there is good music, it is good music that everyone knows." The obvious reason for this is to secure the largest audience for advertising purposes. In New Zealand radio is subsidized by the listeners who pay an annual fee of three dollars.

The greater menace of secularism, as contrasted with communism, was stressed in these words:

"Communism is so much spoken of these days that sometimes we begin to think it is the only enemy. But I suggest to you that communism is not really our greatest spiritual enemy today. I would dare to say that none of us, you or I, will be seduced by any communist doctrine. It is the secular mentality which is the real enemy, the enemy capable of enchanting us all. . . .

"The secular man was a type of man which did not exist before the Reformation. We talk of the



formation as something which was a great tragedy in history. But the Reformation came because it had to come—not in that form in which it did come—but it was bound to come because elements in the Church were corrupt. The tragedy of the Reformation was that instead of reforming the Church, it shattered Christianity.”

On the need of personal sanctification in Catholic Action, Mr. Reid challenged the inadequacy of the apologetic attitude of American Catholics. He called for more positive Catholic influence in music, radio, the stage and literature. He warned Catholics that they must be prepared to be on the unpopular side in their daily living. Three suggestions were offered as a means to deepen personal spirituality: A better appreciation of such imperishables as grace and its necessity; a wariness of spiritual contentment; a deep sincerity of motive eliminating mediocrity.

Some will find the observations of Mr. Reid quite disturbing. So they are. It would be most salutary if they did stir all American Catholics to these depths. More authoritative voices than Mr. Reid's have been heard in ringing denunciation of our smug materialism. The annual statements of our Bishops refer repeatedly to the great need of moral reform in our nation. If Catholics will not lead in this reform, is not our country doomed?

### *Lay Initiative*

“LAY PEOPLE ‘should start something by taking the initiative and not waiting to be prodded into action for extending God's kingdom,’” Archbishop Karl J. Alter of Cincinnati advised at a Pontifical Mass for the staff and students at the Grailville School of the Lay Apostolate.

“Don't wait in apathetic fashion as lay people often have done,” the Archbishop said. “Initiate something, and see to it that your work is completely in accord with the mind of the Church and with the approval of the Ordinary wherever you may be working. Otherwise your work will not be Catholic Action but only personal activity.”

Deploping the attitude of those who say they cannot do anything because there are always the bishops and priests, Archbishop Alter asserted that the Bishops are waiting for the day when lay people will take the initiative, will bring in new ideas, and will start some action under the guidance of pastors and priests.”

The Sacrament of Confirmation, Archbishop Alter added, gives the laity the right to carry on a

great work. But lay people must take the initiative, always mindful of the fact that their action must be Catholic Action, participation in the Apostolic work of the Hierarchy.

Perhaps the greatest cause for the lag in lay initiative is the inability of most people to appreciate an opportunity when it presents itself. Not enough people are capable of correctly observing the true state of the society in which they live. Or, if they are aware of the need of action, they know not what course to pursue. It is thus we see the great need of adult education, referred to not long ago by Pope Pius XII. Few things are as likely to inspire lay initiative as is adult education on social topics.

### *The Problem of Rural Medical Service*

THE JUNE 4 ISSUE OF *The Southern Messenger* carried an interesting editorial on efforts being made to solve the problem of inadequate medical service in our rural areas. It stated:

“A short time ago the eighth National Conference on Rural Health was held in Virginia, under the sponsorship of the American Medical Assn. The meeting drew more than 600 representatives of medical, agricultural, university extension services and other groups with a combined membership of several millions. Forty-two States and the District of Columbia were represented. And the gist of the reports and statements is that medical care facilities in rural areas are increasing rapidly through co-operative, voluntary efforts of medical, farm and community groups.

“Many persons have felt that a main step in bettering rural medical care is simply to increase the number of doctors graduated by our medical schools, on the theory that many of them would establish rural practices. The idea was refuted by the president of the A.M.A., who said: ‘A physician who has spent eight to thirteen years of his life in being trained to practice modern medicine, is not willing to settle in an area where there are no facilities for practicing such type of medicine. Increasing the number of physicians will not do it, as these would still tend to congregate in cities.’

“He pointed out that in some states the problem has been solved by the community providing medical facilities and then permitting the doctor to rent or buy them. Then needed physicians have



been obtained. In these days of good roads and automobiles, not every community needs a hospital as long as one is available within a reasonable distance.

"The big point is that tremendous progress in solving rural medical care is being made by voluntary community action."

Every measure to solve our urban and rural medical problems by measures of self-help is heart-

ily to be encouraged. Only by such means can we obviate a government-sponsored-and-controlled health program. Much still remains to be done. It is the man of moderate income who finds medical care a heavy financial burden. He is not entitled to the reduced rates of our clinics, nor does he want them. Little wonder that a program of socialized medicine holds a lure for him.

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## Contemporary Opinion

IN OUR TRAGICALLY divided society does not the parish function as a school of peace and social justice, inviting all the faithful without distinction to unite with one another around its altar?

. . . In the midst of unrest and agitation among the multitudes, of spiritual dissipation in the withering atmosphere of temporal cares, the parish church, where people gather to render glory to God, is for the whole of society an ark of salvation.

MSGR. GIOVANNI B. MONTINI  
Vatican Pro-Secretary of State

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Too many foreign people, some of them our very good friends, believe we are made to the image and likeness of our machines. They have misinterpreted the true American spirit. And the fault is ours.

Our founding fathers breathed into the body of our government a splendid soul of spirituality derived from 2,000 years of Christian tradition.

We took its energy to make machines, to run hotels, to build planes, automobiles and skyscrapers, but we abandoned the very soul of our revolution, the dynamic of Christianity.

CONRAD M. HILTON  
*The Michigan Catholic*, June 11

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The United States needs a larger population, in other words, a larger domestic market, for the things American technology is able to produce. Of late the fear has been expressed that if the war in Korea comes to an end and if a genuine peace would lead to a reduction of armaments throughout the world, the home-market would not be large enough for the expanded capacity of American agriculture and industry.

Foreign markets are not able to accept our products because they have not the dollars with

which to pay for them. For more than two decades we have subsidized foreign markets with loans in various forms: lend-lease, Marshall plan monies, and now with Mutual Security Aid funds. Little of these loans will be repaid: foreign nations are impoverished, have not the money, and if they would repay with goods—shoes, automobiles, chemicals, and so on—our factories would close, and unemployed by the millions would join up at soup kitchens.

A sound economy depends on a sound domestic market: good wages, yes, but also a lot of people who need food, clothes, and shelter, and everything else that goes with decent and comfortable human living. Both the worker and farmer know how to appreciate this simple, economic truth, especially the latter.

† ALOISIUS J. MUENCH  
Archbishop, Bishop of Fargo  
*Catholic Action News*  
June, 1953

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Bishop von Ketteler not only formulated most of the principles upon which Pope Leo XIII built his immortal encyclical "On the Condition of the Working Classes," but the practical application which he gave to those principles for his day fits the modern problems with which we are faced at the present time better than most of the run-of-the-mill comments which we read today.

There must be a reason for the pertinency and potency which the "Fighting Bishop" inserted into his arguments. The reason is not too hard to find. Von Ketteler came to grips in hard reality with the practical problems of his times. We are still meeting our problems from a distance.

REV. WILLIAM J. SMITH, S.J.  
*The Witness*, June 25



A strong desire for democracy has caused most Americans to resent a severe formality in any procedure. The reaction has been to deteriorate decorum in many of our courts, especially the lower courts; and to cause many laymen to lower their respect for both judges and lawyers.

JOSEPH H. HINSHAW  
*Journal of the American  
 Judicature Society*, August, 1953

Our present tax system is the most revolutionary influence of our time in the social and governmental structure of our country. It destroys incentives. It creates injustices. Its layers of local, state and federal impositions are unrelated, overlapping and unreasonable. It puts a premium on many kinds of non-productive spending and penalizes savings and individual foresight. It gives bureaucracy too much power. It penalizes family life. There is none so brazen as to defend the crazy-quilt tax structure that our politicians have given us.

Destruction of the federal system of government and its replacement by a centralized national government which will have all power over state and local governments, is one of the consequences occurring before our very eyes of the grant of unlimited taxing power to the federal government. Our states are independent sovereignties which have granted to the federal government certain limited authority to serve us all. Most of the services of government, however, are and should be performed by local and state governments.

We see today the spectacle of state and local governments coming hat in hand to Washington, begging for handouts, pleading for subsidies, and even urging that greater aid for schools, health, and other purposes be given in future years. Much legislation on these very matters is pending. At the end of this road lies the destruction of the unique system of American government which seeks to insure freedom by distributing authority instead of concentrating it.

There is no more important authority exercised by government than the power to tax. Unless this is distributed and controlled for each level of government, there can be no other effective check on governmental power or usurpation of local and individual rights.

HERB NELSON  
*Headlines*, June 15

## Fragments

POPE LEO XIII's *Rerum Novarum* and Pope Pius XI's *Quadragesimo Anno* and *Divini Redemptoris* have been translated into Malay in an effort to spread Catholic teachings in the young republic of Indonesia.

Cardinal Norman Gilroy, Archbishop of Sydney, on behalf of the Catholics of Australia, joined in worldwide appeals for the beatification of Frederick Ozanam, founder of the Society of St. Vincent de Paul.

History records man's significant actions, but literature records man's significant reactions.

LEO J. HERTZEL  
*Homiletic and Pastoral Review*  
 August, 1953

Now, modern intellectual life is so dominated by technical, scientific and economic thought, that the meaning of truths of a higher order—science calls them metaphysical truths—and the ability to understand them is beginning to disappear.

POPE PIUS XII  
*To Italian Students*  
 May 24, 1953

The radio would seem to us to be badly misused if it were to serve only for the sake of curiosity, pleasure, or pure distraction. We consider it, on the other hand, to be properly used when . . . it is employed for helping towards the intellectual and moral uplifting of nations.

POPE PIUS XII

Today the production and consumption of economic goods take place in a society which does not know how to impart progress, measure, harmony or stability.

Here is the source from which derives—and perhaps even more from this reason than from the outward circumstance of our time—that sense of uncertainty, that lack of security, which one observes in the present-day economy; uncertainty which not even hope in the future can render more tolerable.

POPE PIUS XII  
 Ascension Thursday, 1953



# THE SOCIAL APOSTOLATE

## Theory — Procedure — Action

### *The Quest for Peace*

IN THREE WAYS do men now promise a kingdom of peace and justice. The Marxist promises his materialistic paradise. The secularist promises a worldly land of the lotus eaters. The Christian points to a kingdom of peace and justice which the world cannot give. These three ways to happiness are in a bitter death struggle before our very eyes. Let us see what each promises and how the goal is to be reached.

#### *Marxist Utopia*

The Marxist utopia will be, so they say, a heaven on earth. Its good things will all be material. It does not promise some far-off, uncertain "pie-in-the-sky," they taunt the Christian. Its rewards are all for this world. Even though this generation may not see the happy day of the perfect society, at least the "pie" will be in the bellies of its grandsons.

A materialist society without spiritual values is the end of all Marxist planning. To reach such a goal, no zeal, no sacrifice, no violence can be too great. Everything alien to the Communist plan must be swept away. Old institutions, no matter how old, how hallowed, must disappear. All reactionary resisting elements must be liquidated.

#### *Fanaticism*

Out of this dream has been born a new zeal bordering on fanaticism. In a strange upside-down way a new religion of materialism has been created, with its apostles to spread the faith and its closely-knit and strictly disciplined organization to be its church.

For the old spiritual values these latter-day destroyers substitute the religion of immorality. Truth and virtue, even reverence for human life and civilized values they discard, condemn and deride. The dreadful slogan that the end justifies the means they blazon in tall letters across their insolent banners. They practice the miserable deception of the great lie. They sabotage, burn, destroy, liquidate all that stands in their way, all who oppose their grandiose plans. Their word is worthless, their treaties scraps of paper, their dealings in the manner of the conspirator.

### *In Place of Peace*

What this worldwide plot, this unceasing conspiracy, this religion of topsy-turvy, this morality of immorality, has done to peace and justice in our time we know all too well. In place of peace the Marxist materialist gives us war on a hundred fronts, unrest, revolution, espionage, fear, treason in the very heart of our sick society. In place of justice he supplies us death, prison camps, slave labor, captive unions, loss of most things men hold dear. Under his sway the freedom of half the world has vanished into thin air. In his dread realm religious institutions languish and disappear. Religion can live on only underground.

As we see more clearly day by day, the Marxist utopia, with its religion of immorality, comes only to blight the earth, enslave and crush all that makes man noble and free. Surely its peace and justice are but a mirage. Happiness for man lies not in that false way.

Sad though it be to view the devastation to peace and justice as the triumphant Marxist marches to victory after victory across the world, it is sadder still to see what feeble hands direct the main body of opposition to this plague in our modern world. Most of the so-called free world is ruled by the secularists. To the Marxist utopia, with its positive, forceful, brutal objectives, they oppose a sort of dream world of uncertainty, shifting moral values and unprincipled expediency.

#### *What Hope?*

What strength, what leadership can we hope for from a secularist so indifferent to eternal values that for him truth about anything is unattainable, moral values and principles of action so uncertain as to be determined by changing custom and popular vote.

#### *False Liberal*

This false liberal; by his busy under-cutting of the values and institutions of Western Christendom, by his cult of indifferentism these four hundred years has weakened the bases of our civilization, so painfully built up through the centuries, and breached the dikes that held back materialism's destructive flood. Of truth he made mere changing, unprovable opinion. Of virtue he made varying the variable mores without sanction.



Of liberty he made license. Of freedom he made the unlimited right to do anything that pleases him. Of religion he made the superstition and tribal rites of primitive, backward peoples. Of knowledge he made sceptical speculations without moral certainty. Of spiritual values he made intolerable restraints upon his freedom.

### *Indifference and Apathy*

Out of this anti-intellectual and amoral world of illogic and chaos has come indifference and apathy in the face of monstrous falsehood and unashamed evil. Any compromise with untruth or evil, any toleration of a lie or injustice seems acceptable so long as it seems realistic and expedient for the moment.

Unfortunately the crisis of Christendom and the West finds the pragmatists in the seats of power. Is it any wonder then that the only reaction from such men to the militant, positive forces of evil that destroy peace and justice seems to be a sort of mental and moral paralysis? Who should be surprised that men who live in such a mental and moral vacuum of scepticism and indifference unhesitatingly and unblushingly surrender their peoples to the aggressor and timidly negotiate arrangements that confirm him in his possession of his ill-gotten spoils. Need we be surprised that men who question truth's very existence and deny permanent, positive moral values shrink back from the idea of any sacrifice to defend peace and justice against further aggression or win them back for those vast areas of the world where they are being daily trampled upon with impunity? Shall we wonder that leaders of such negative convictions, for whom religion is no more than a complex of tribal customs and superstitions, show no moral indignation over the destruction of religious institutions and the brutal torture, imprisonment and martyrdom of ministers of religion?

### *Why Die?*

For the indifferent and pragmatist, human values, whether temporal or eternal, material or spiritual, have become so uncertain as to be hardly worth defending. Why should one die for values that don't even exist? This seems to be our chief weakness against the positive forces of Marxist and materialist evil today.

Yet while unmoved by the march of materialist evils and indifferent to its dread effects upon our world, the false liberal apostle of indifferentism, compromise, uncertainty and expedience has developed a fanaticism for resisting the exercise of

freedom by any group that holds a different philosophy than his. This is especially true in the field of religion and education, but applied too in politics. This new secularist religion develops a strange, bitter fanaticism to restrict the exercise of the freedoms by traditional religious, educational and political institutions coupled with a blind devotion to the liberties and licenses demanded for the subversive materialist and Marxist.

### *False Utopia*

From the retreat of the indifferentist with his utilitarian, expedient and pragmatic sophistries and compromises to his false utopia in a land of defeat and do-nothing, the reign of peace and justice can never come. He is just as much in his own way the enemy of the Kingdom of God and His justice as the out and out honest materialist and fanatical Marxist is.

### *No Reality*

Neither the Marxist nor the Secularist Utopia can ever come to reality. Peace and justice are not to be sought in either direction. They can be found only in God's way by following the road marked for us so plainly by the Master during His sojourn on earth. He told us to seek first the Kingdom of God and His justice and all these other good and beautiful things would be ours in addition.

I have selected this theme for my sermon to you this morning because I think you will understand its meaning. Through the years your groups have realized the basic need to accept Christ's way. In all your program for social justice—and it has been a worthy and consistent effort at education and practical application of fundamental principles that you have made—you have known where to seek your inspiration and guidance. Peace and justice, you realized, were to be promoted by every means at hand, but always must they be built on the law of God. His kingdom and His justice alone could bring peace and justice to this world.

### *The Master Himself*

This was the way pointed out by the Master Himself in His teaching to His apostles. This was the advice He left to His Church. So through the centuries the apostles, the Fathers and Doctors of the Church insisted. St. Augustine laid it down as fundamental with his beautiful image of the City of God and the city of the world. Pope after Pope emphasized the fact that only



through establishing the Kingdom of God and His justice can we ever make peace and justice prevail. Outside the Kingdom of God the peace of order and the tranquility of justice triumphant are unattainable.

"Where then shall men find peace and joy and rest," declares the great Angelic Doctor, St. Thomas of Aquin, "except in the love of God and men. Only a wholehearted love of God and of men in God," he continues, "will bring peace to the individual and to society. Love can build a world. Hate can only destroy. Hatred sets

men at odds with themselves and with God. They cannot judge correctly the value of men or nature. It is only in God that everything in the world receives its true place and proper value. Only charity perceives everything as it is in God. Only charity, therefore, can enable a man to judge both the world and himself properly. And only this true judgment enables a man to find that tranquility of order which is peace." (*My Way of Life*: Pocket Ed. of St. Thomas, p. 361.)

MOST REV. THOMAS K. GORMAN, D.D.  
To the 98th Central Verein Convention

### *Guarded Optimism in Labor Outlook*

THE 1953 LABOR DAY STATEMENT of the Social Action Department of the National Catholic Welfare Conference, issued by its Director, Reverend Raymond A. McGowan, is a document deserving the close study of every one interested in this particular phase of the Social Question in our country. As a matter of fact, it merits consideration far beyond the limited sphere of management and labor. This Statement bears a message of the utmost importance to the moral and economic well-being of our entire nation. We can only hope that it will receive the widespread attention it properly deserves.

Fr. McGowan sees Labor Day, 1953, as an occasion "for qualified gratitude and for guarded and realistic optimism." It is in this spirit his Labor Day Statement is written. It is a sincere and highly successful effort at objectivity in discussing a question on which most people are blinded and hampered by a deep-seated partisanship. Both labor and management could derive much gain from Fr. McGowan's analysis, as could the community receive enlightenment and encouragement.

Working people in the United States have reason for gratitude principally for three reasons: the highest number of gainfully employed in the history of the United States; the relatively high standard of living of most people in spite of inflation; significant progress in recent years in the field of race relations.

Nevertheless, there are serious economic problems remaining to forbid complacency. There is the question of our ability as a nation to avoid a major depression, once the cold war has come to

an end. "At the present time," observes Fr. McGowan, "we are operating, simultaneously, two fabulously successful systems of production—one for the implements of war and another for the necessities and luxuries of civilian life." What about full employment, once war production is severely curtailed? The problem is not insoluble, says Fr. McGowan, but it will require "the greatest possible measure of intelligent and unselfish cooperation on the part of all of us." While there is no question about our nation's genius in technical matters, our personal feeling on the matter is that we, as a people, are not nearly as well equipped morally to fend off the disaster of another widespread depression.

A second great cause for concern today, continues the Labor Day Statement, is the fact that "so many families live so poorly in the wealthiest country in the history of the human race."

On the international scene a third major problem presses for consideration. While recognizing the need of the purely military assistance our nation has been giving to other countries, too little importance, it would seem, has been attached to economic assistance. "We owe it to ourselves and to the rest of the world," says Fr. McGowan, "to be as generous as possible in administering the abundant riches which Almighty God has temporarily placed in our trust. . . ."

Offering a measure of encouragement, according to the Labor Day Statement, some improvements are noticeable in our economic thinking. The old error of crass individualism in regard to property is slowly being dissipated by the growing recognition of basic economic rights possessed by all men, such as the right to own property, the right to work, etc.



Similarly, "we (in the U. S.) have made a good beginning in our efforts to reconcile the rights of the individual in economic life with the corresponding rights of the community." The statement indicts two great errors of our time: magnifying "the importance of the isolated individual without regard for the rights of the community;" magnifying "the group—the race or class of the nation—without regard for the God-given dignity and rights of the individual person."

The old error of exaggerated individualism to great extent still plagues the relationship between employers and employees. Fault exists on both sides. Management has been opposing or hampering union organization; has been opposing adequate legislation for the protection of the working people; has not taken enough initiative in fostering labor-management cooperation. On the other hand, labor, too, has been at fault because of its apathy and indifference "in the face of the need for labor-management cooperation," etc.

Yet, there is room for optimism, guarded but real. "Collective bargaining is becoming more mature. . . . Joint productive committees in individual plants have proved effective. . . . Profit-sharing is rapidly expanding. . . ."

Labor and management "must be encouraged to raise their sights beyond the plant or company level to the industry level and the level of the national economy." The appeal here is for "industry-wide councils or associations" to be "extended across industry borders and federated into a national economic council which would be charged with the responsibility of coordinating the activities of the separate industry councils in such a way as to safeguard the interest of consumers and promote the general welfare." Herein is the heart of the 1953 Labor Day Statement. It is a call for "organized economic partnership," not to "be imposed from the top by government." Its growth

admittedly will be slow; but progress must be uninterrupted. Hopeful signs that "self-organized and self-governing partnerships by industries and professions are in the making" should encourage us in the face of disappointments which may come.

The responsibilities of labor and management are investigated in the light of Christian ethics. Where employees are now protected by strong unions, "these unions have an obligation to carry out faithfully certain responsibilities to their own members, to the employers . . . and to the general public." Specifically, unionism should be made "the hallmark of honest, competent and responsible workmanship," a devoutly to be hoped for desideratum, long awaited by the consumer public. Individual members must assume their full share of responsibility in the unions. Regular attendance at union meetings is the minimum to be expected.

Management is at fault in many instances by issuing misleading statements, "indicating proximate financial collapse," in collective bargaining negotiations. Thus a spirit of distrust is engendered. Both management and labor have the responsibility jointly of forestalling the harmful effects of inflation. Neither should use its economic strength to the disadvantage of less-favored groups who are dependent on a fixed income, and lack the necessary bargaining power.

The Statement concludes with a lengthy quotation from an address of Pope Pius XII, delivered on May 1, 1953, in which the significance of Labor Day to Christians is beautifully expressed by the Sovereign Pontiff.

As we have already observed, this year's Labor Day Statement of the NCWC Social Action Department is one of great merit. May it enjoy a wide circulation and receive the careful study it deserves. No one will read this message without profit.

Two developments disturbing to Christians of India have been reported recently. One is an informal census of conversions to Christianity, undertaken by local authorities, but presumably on the basis of instructions received from the central government. The census calls for information from missionaries in reply to two questions, the first asking for the number of conversions during the last three years, and the second asking "how many of these conversions were forced."

The second development concerns the Bombay

Public Trusts Act, which now has a counterpart in the Hyderabad Religious and Charitable Endowments Bill. The measure provides for registration and supervision of all charitable and religious trusts within the state where the annual income is over \$80.

Authority for enforcement of this requirement is vested in a commissioner, who is empowered to enter the premises of any institution. The measure applies to all Christian institutions, churches, schools, hospitals and charitable establishments.



### *Fourteenth National Liturgical Week*

THE APOSTOLATE of Catholic social action bears an intimate relationship to the Liturgical Movement. It is from the Church's official worship, "the primary and indispensable source of the true Christian spirit," that Catholic social action derives its necessary inspiration and grace. On the other hand, the sacred liturgy of the Church finds its fruition in a solid program of social action. And whereas the Liturgical Movement has for its great objective a more intelligent and more active participation in the Church's official worship on the part of the laity, its importance to Catholic Action is evident and paramount. For Catholic Action is lay action—the participation of the laity in the apostolate of the Hierarchy. It is no accident, therefore, that our age should witness the twin phenomena of a growth of lay interest in the liturgy and an awakening of lay responsibility in the social apostolate. The two are rooted in a single aspiration: "To restore all things in Christ."

This Pauline quotation, as everyone knows, was the motto of Bl. Pius X. It has served as the rallying cry for both the Liturgical Movement and the Social Action Apostolate with equal opposite-ness. Similarly, Bl. Pius is properly considered as having given the great impetus to both these modern movements in the Church. The true lay apostle will, as a matter of consistency, find himself usually attracted by the one as well as the other. Both movements in a mutually complementary fashion foster a healthier social consciousness, so necessary in Christian social reconstruction.

The 14th National Liturgical Week, held in Grand Rapids, Michigan, August 17-21, emphasized the social aspects of liturgical worship. In recognition of the fiftieth anniversary of Bl. Pius' accession to the Supreme Pontificate, it combined its tribute to the saintly Pope with the general theme of the convention: "The Pontificate of Bl. Pius X and Corporate Worship."

The five-day gathering took on the nature of a religious rally—something typical of Liturgical Weeks. Enthusiasm and zeal for the things of God ran their usual high. However, the joy of all those who attended received a shock shortly after their return home because of the news of the sudden death of Bishop Francis J. Haas, Ordinary of Grand Rapids, who was the gracious host to the Week. Although in poor health,

Bishop Haas made several appearances at the convention's functions. He attended the opening session and gave the address of welcome. He appeared informally on at least two other occasions and greeted the whole gathering at the closing session, remaining for the Solemn Pontifical Mass, celebrated by Bishop Joseph H. Albers of Lansing, which officially concluded the five-day meeting. Whatever the success enjoyed by the 14th Liturgical Week, it must be accredited in large measure to the late Bishop of Grand Rapids whose interest in the Liturgical Apostolate was demonstrated in such unmistakable manner.

Speakers of note addressed the hundreds of clergy, religious and laity who attended the Week. Msgr. Martin B. Hellriegel again gave a demonstration of the Holy Sacrifice in his inimitable manner. This feature has become somewhat of an institution, as far as liturgical weeks in our country are concerned. As usual, it was very well received this year.

Because of an injury sustained several weeks ago, Bishop William T. Mulloy of Covington, President of the Liturgical Conference, was unable to deliver his scheduled address in person. His manuscript on "Bl. Pius X Envisions Corporate Worship" was read to an appreciative audience.

Other addresses were given by Bishop Maurice J. Schnexnayder of Lafayette, Louisiana, Rev. Benedict A. Ehmann of Watkins Glen, N. Y., and Rev. Clifford Howell, S.J., of England. Fr. Ehmann's treatment of "The Inevitability of the Evening Mass" elicited wide-spread favorable comment. Msgr. Mark Ebner of St. Louis delivered a homily on the feast of St. John Eudes which also was of exceptional merit.

Since corporate worship was the theme of the meetings, popular participation in the Holy Sacrifice each day of the convention was rendered much easier and more inviting by the fact that a provisional altar was set up at the Communion rail in the Cathedral sanctuary so as to permit the celebrant to offer Mass facing the people. The Solemn Pontifical Mass in the Civic Auditorium at the Week's close was also celebrated in this fashion.

The Liturgical Movement strives to make the laity articulate and active in the Church's official worship. This truly worthy objective is a prerequisite for intelligent, constructive lay action in other spheres of endeavor.



## *ACTU and Puerto Rican Workers in the U. S.*

IN THE PAST FEW YEARS people from Puerto Rico, unhampered by immigration restrictions, have poured into New York in great numbers. As one would expect, many serious religious, social and economic problems began to assert themselves almost immediately upon the influx of these people. Not the least of these problems has been the object poverty of these migrants. Severely stymied by a lack of knowledge of the English language and American customs and procedure, the Puerto Ricans soon become victims of exploitation. Many stories of abject misery have emanated from sections where they are concentrated. It comes, therefore, as heartening news that some positive steps are being taken under Catholic auspices to alleviate the distress of these unfortunate people in our midst.

Courses that will teach Puerto Rican working men and women to be labor school teachers were announced on August 31 by the Association of Catholic Trade Unionists. This non-profit educational group, founded sixteen years ago, has in the past conducted labor schools throughout the New York area. Courses given in these schools include: labor ethics, trade union practices, labor history, grievance procedure, contract negotiations, labor law, public speaking and parliamentary procedure.

"The growing number of Puerto Rican workers in New York have offered us a challenge in the

field of labor education," stated Mr. Robert J. Mozer, Exec-Sect. of the New York Chapter of the ACTU. "The very evident exploitation of the Puerto Rican worker by some employers and some union officials demands that these people be educated in their rights and duties as American trade unionists. Since most of the Puerto Rican workers do not speak English very well there is a need of Spanish speaking teachers. The ACTU, however, does not have any Spanish speaking teachers to fulfill this job. We are therefore embarking on a program to teach teachers."

The ACTU is beginning a drive to enlist the aid of bi-lingual Puerto Rican workers who are willing to learn about the American trade union movement. These people, after sufficient training, will then become the Spanish labor school teachers of tomorrow.

Mr. Mozer stated that the training would take place on two evenings a week beginning in late September. The Puerto Rican students would attend classes on Wednesday nights at one of the four recognized labor schools. At these schools the students could take the regular trade union courses offered to all. Through their personal contact with other American workers it is hoped that they will gain a greater insight into not only their own problems but also those of other trade unionists. On one other evening the students would meet together and attend classes specifically designed to meet their needs.

All intelligent, progressive labor leaders should relegate "the idea of class struggle and the use of the strike to the scrap heap of Communistic totalitarianism," Msgr. Donald A. MacLean told 5,000 persons at a Eucharistic congress. The professor of social, political, and international ethics at the Catholic University of America said that strikes should be discarded because in the Western world labor has already achieved basic requirements of social justice.

Calling for "responsible cooperation of free men for the common good of all," Msgr. MacLean said:

"Fostering of the community interests of labor and capital, of industry and agriculture, of commerce and fishing, of the major branches of our national economy is urgently necessitated to forestall the imminent danger of both 'creeping Socialism' and of Communism. The higher interests and well-being of all, thereby menaced, need the constructive reinforcement of the principles of co-operation to insure their promotion."

He added that "the law of mutual love and mutual solidarity constitutes the basic principle of the Christian social order."

*The Alamo Register*  
Aug. 21, 1953



# SOCIAL REVIEW

## *Parochial Schools and Tax Exemption*

THE ALAMEDA County Superior Court has ruled unconstitutional California's Proposition No. 3, which exempted non-profit private elementary and high schools from property taxes. The court did not hand down a written decision. Californians went to the polls last November and voted for Proposition No. 3. Alfred J. Lundberg, chairman of the California Taxpayers' Alliance, filed the suit charging that Proposition No. 3 violated the State Constitution as well as the First Amendment to the U. S. Constitution.

It was announced that the Alameda court decision will be appealed.

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## *Emergency Immigration*

SHORTLY BEFORE ADJOURNING, the last session of Congress passed an emergency immigration law which will permit entry into the United States of 214,000 aliens on special quotas.

Most of the aliens to be admitted over a two year period will be refugees and escapees from Iron Curtain countries. Others will comprise people from countries suffering from "surplus" population pressures.

Quotas outlined for the 214,000 immigrants include: 55,000 expellees of German ethnic origin from behind the Iron Curtain; 35,000 escapees of all nationalities now residing in West Germany or Western Austria (these may include persons of German ethnic origin); 10,000 escapees residing in Great Britain; 45,000 Italian refugees and 15,000 Italians who have relatives in the U. S.; 15,000 Greek refugees and 2,000 Greeks with relatives in the U. S., and a like number of persons from the Netherlands; 2,000 non-Asiatic refugees from the Far East; 3,000 Chinese and Japanese refugees from the Far East; 2,000 Chinese refugees from Formosa; 2,000 Arab refugees; 4,000 orphans from any part of the world and of any race; and permanent residence for 5,000 qualified refugees now in the U. S. on temporary visas.

The Central Bureau, which has been engaged in resettlement work these past four years, will again extend its facilities to these new immigrants. The Bureau does not restrict its efforts to war refugees; it gives its assistance to anyone who has an immigration problem of whatever sort. A special library for research on immigration and allied subjects has been begun at the Bureau.

## *French Social Week*

ATTENDING THE 40th annual Social Week at Pau, France, were scholars, statesmen and churchmen from France, the United States and many other nations. Among those present were their Eminences Maurice Cardinal Feltin, Archbishop of Paris, and Jules Cardinal Saliege, Archbishop of Toulouse; Archbishop Paul Marella, Apostolic Nuncio to France, and numerous other prelates. Among the prominent laymen was Robert Schuman, former French Foreign Minister.

The topic of the Social Week was "War and Peace." The report issuing from the discussion condemned both pacifism and neutralism as well as "the impatience which would throw itself into the adventure of a preventive war, and the fatalism which resigns itself to a war it considers inevitable." Economic and social inequalities among the nations were given as the greatest obstacles to world peace.

The report further pointed out that the present world situation is characterized by mankind's division into two armed camps. An unprecedented technological revolution, it added, has greatly aggravated the ideological differences between them. To reduce the points of conflict between these two blocs, it stated, is a primary requisite for a peaceful international society.

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## *Whole-Dollar Accounting*

THE U. S. POST OFFICE DEPARTMENT will save a half million dollars or more a year by dropping pennies in certain of its bookkeeping practices, it was announced on August 13. The Post Office Department is the first unit of the United States Government to adopt whole-dollar accounting during the fiscal year which began July 1.

Whole-dollar accounting, used for years by major industrial firms, has proven that pennies tend to lose their significance in large operations involving millions of dollars annually. The procedure eliminates the pennies and rounds out the dollars at the earliest points practicable in the account operation.

To avoid accumulation of error in eliminating pennies, the Post Office Department will round them out to the nearest dollar rather than drop them. Differences are expected to be insignificant because of the tendency of rounded items to offset one another. Once a figure has been rounded out, each subsequent use of that figure carries with it savings in effort.



### *Segregation and Public Schools*

PROTESTANT CHURCH and other private schools will replace public schools in Florida if the Supreme Court bans segregation. This is the prediction of Dr. John Maguire, executive secretary of the Florida Baptist Convention. A movement to establish segregated church schools will follow the expected ban, Dr. Maguire believes.

Remarking that only the Catholic Church has its own school system, Dr. Maguire said Florida's 311,000 Baptists would be among the first Protestants to set up a church school system.

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### *Communist Infiltration*

MEXICO HAS BECOME one of the key points of a vast conspiracy directed by the Kremlin for the Communist penetration of "all the countries of the American continent." This charge was made by *Excelsior*, leading daily newspaper, in a series of articles which warned that Red activities are directed towards building up a force of Communist "trouble-makers" with the ultimate aim of overthrowing the established governments. The same newspaper warned three months ago that a threefold Communist campaign had been launched in Mexico to gain control of education.

According to *Excelsior*, the Institute of Mexican-Russian Cultural Exchange is among the organizations serving as centers of Red propaganda, while the Mexican Communist Party remains the instrument of "militant action." Other groups in the Red chain, the newspaper stated, are the Israelite Popular League, which engages in exacting moneys from Jews in Mexico to insure the safety of their relatives behind the Iron Curtain; the Toledano-led Confederation of Workers of Latin America; and the Central-American Democratic Union.

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### *Illiteracy in U. S.*

IN A RECENT Columbia University report on "Conservation of Human Resources," the claim is made that 2,500,000 Americans are illiterates, can neither read nor write. This report was financed by the Ford Foundation and thirteen large corporations. The project was proposed by General Eisenhower when he was president of Columbia.

The report recalls that 1,500,000 men of draft age were unable to meet service standards of schooling in World War II. Though the Army accepted about one-half of this group and gave them special training to fit them for some service, the prodigious waste of manpower is obvious.

### *Social Service*

THE CONTROVERSY stirred up in India in the recent past by a statement of the Home Minister, Kailas Nath Katju, regarding the limiting of the efforts of foreign missionaries to educational and social welfare pursuits has not been without its interesting reactions. The Indian Institute of Social Order took advantage of the opportunity to bring to public knowledge the vast extent of the social service program being conducted in India under Catholic auspices.

The list of Catholic health, educational, and welfare institutions in India includes 576 hospitals and dispensaries, 415 orphanages, 152 industrial and technical schools, 5 leper asylums and 150 charity and relief agencies. The survey of the Institute of Social Order shows that the services of these institutions constitute a considerable portion of the total amount of social work done by both governmental and private agencies.

In listing these Catholic social agencies, the Institute disproved the widespread belief that Catholic social welfare organizations in India are managed mostly by foreign missionaries. Of the 15,000 personnel in these agencies, said the Institute, only 3,000 are foreigners.

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### *Cooperative Housing*

MEMBERS OF THE Canadian Catholic Confederation of Labor and the *Desjardine Caisses Populaires* (parish credit unions) are cooperating in putting up two-story seven-room homes which cost their buyers \$37 a month. The first of the houses—all one-family dwellings—has already been built, and the \$37 includes interest, capital, taxes and insurance.

Ten houses are planned initially, all built on lots large enough for sufficient playroom for good-sized families and with garden space. According to present plans, the down-payment will net exceed \$500, and the mortgage payments are stretched over a twenty year period.

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### *State-Authorized Sterilization*

IN THE LAST FIVE YEARS the Iowa State Board of Eugenics has authorized the sterilization of 721 persons who were alleged to be mentally defective. This report was made to a meeting of the Human Betterment League of Iowa, a private organization, at a meeting recently.

It is a known fact that sterilization is being practiced in wholesale fashion in clinics in practically all states, even where it is not legalized as in Iowa. It has become the means of virtually forcible restriction of children in poor families.



# HISTORICAL STUDIES AND NOTES

## NEW SUBIACO ABBEY 1878-1953

ON MARCH 15, 1878, about four o'clock in the afternoon, three men in a wagon, accompanied by a man on horseback, stopped at a deserted cabin in a little ten-acre clearing in a wooded area of West Central Arkansas. All four dismounted, prayed a moment, and then gazed thoughtfully at the surroundings. An inspection of the cabin and a nearby log house followed. Then returning to the wagon, they began unloading the heavy boxes and the fodder brought along for the animals. Finally, the two mules were unhitched and the two cows tied to the rear of the wagon were loosed. Having no provisions on hand, the men, instead of taking supper, prayed the Rosary and the Litany of Loretta. Lying on their cots that night, they saw the stars shining through the holes and cracks in the cabin roof.

Thus began, seventy-five years ago, the founding of the second oldest Benedictine monastery south of the Mason and Dixon line, known today as New Subiaco Abbey. The men who rode up in the wagon were the Rev. Wolfgang Schlumpf, O.S.B., Brother Hilarin, O.S.B., and Brother Kaspar, O.S.B., all of St Meinrad's Abbey, St. Meinrad, Indiana. The man on horseback was Mr. Anthony Hellmich of St. Louis, Mo., the land agent of the Ft. Smith-Little Rock Railway Company. The monks had left the Indiana abbey on Ash Wednesday, March 6, travelling by boat from Troy, Indiana, to Memphis, Tennessee, where they boarded a train and travelled some 250 miles in Arkansas to reach the foundation site. Mr. Hellmich had accompanied them from Little Rock.

### *Abbot Marty*

The idea of establishing a Benedictine community in Arkansas had its origin in the imaginative and enterprising mind of the land agent. The U. S. Government had granted the Railway Company every odd-number section in Logan County which lay along the Ft. Smith-Little Rock line. Largely forested, the land was, to a great extent, in a wild state and not particularly fertile. Anxious to obtain thrifty and hard-working settlers to buy the land, Mr. Hellmich had hit upon the idea of seeking to attract German Catholic colonies into the area. Convinced that the provision of Catholic Churches and schools would insure a steady flow of immigrants, the agent arranged a

meeting at St. Louis in November, 1878, with the Rt. Rev. Martin Marty, O.S.B., first Abbot of St. Meinrad's Abbey. A result of the meeting was the sending of Rev. Isidor Hobi, O.S.B., to Arkansas to inspect the area and to select a monastery site. Two months later, Abbot Marty, accompanied by Mr. Hellmich, made a quick inspection tour and confirmed the recommendations made by his emissary, Father Isidor.

An agreement was then drawn up between the Ft. Smith-Little Rock Railway Company and Abbot Marty. The Railway Company agreed to make a grant of 640 acres of land for the foundation of a monastery, and 100 acres of land for a convent; to provide a cash sum of \$2,500 toward the erection of necessary buildings; and finally, to restrict the sale of land in Logan County to Catholics for a period of three years.

Abbot Marty on his part agreed never to sell the land, but to retain it for religious purposes; to erect the required buildings; and to provide as many priests as the prospective immigrants would need.

At this time Abbot Marty, besides heading St. Meinrad's Abbey, was busily engaged in missionary activities among the Indians in North Dakota. It was impossible for him to give much attention to the undertaking in Arkansas. By letter he notified the Rev. Wolfgang Schlumpf, who at that time was stationed at Jasper, Ind., that he had been selected to make the foundation. Without seeing the Abbot, Father Wolfgang returned to St. Meinrad's, and, taking only enough time to make essential preparations, set out on his mission.

### *Fr. Wolfgang Schlumpf*

Born in 1831 in Switzerland, he made profession at the famous Abbey of Maria Einsiedeln on Sept. 25, 1853, and was ordained on Sept. 13, 1857. For the next four years he was a professor at the school for boys attached to the abbey, and then in 1862 was sent to Indiana, where St. Meinrad's Abbey was just beginning to take root after eight years of very uncertain existence. He engaged in missionary activities until 1871, when he was made sub-prior and manager of the abbey farm.

Possessed of unyielding tenacity of purpose and capable of the greatest personal sacrifices, Father Wolfgang soon found that his new assignment taxed the resources of his body and spirit in the extreme.

Upon arriving in Arkansas, he was confronted



with the task of building a Church for the Catholic settlers already in the vicinity, of providing a monastic home for his little community, and of clearing the land and planting a crop for its sustenance. For these purposes he had the sum total \$1,250.00, one half of the cash consideration granted by the railroad company. The other half was designated for a convent for Sisters.

First Catholic services in Logan County were held on Sunday, March 17, just two days after the arrival of the little group of monks. Unfortunately, Mass could not be offered, for the sacred vessels had failed to arrive with the freight that had been shipped from Little Rock. Nevertheless, many people, among whom were curious non-Catholics, appeared. Losing no time, Father Wolfgang announced that work on a Church would begin immediately, and, quoting from the Sunday's Gospel, "Let us build here three tabernacles", he urged those assembled to help with the project. All pledged wholehearted cooperation and a workman was agreed upon.

Only one worker, a carpenter, was paid a salary. A schedule was worked out and settlers provided the remaining labor on a purely voluntary basis. Trees were cut in the vicinity and formed into joists and sills by the men themselves, thus keeping to a minimum the expense and time required for hauling timber to the mills for sawing and processing. By the end of May, 1878, a church 60 ft. by 24 ft. was completed and dedicated by Bishop Fitzgerald of Little Rock. Following this, a wing was attached to the Church to provide eight rooms and an assembly hall for the community, the original log house being utilized for a kitchen and refectory.

As soon as the work at the monastery was organized and under way, Father Wolfgang set about the task of getting ready a convent for Sisters. A site was chosen about fifteen miles east of the monastic foundation at a place called Shoal Creek. Here a Church was erected and dedicated on August 15, 1878, just five months after the tireless founder set foot in Arkansas. Within eighteen months three more churches were built for Catholic settlers at Paris, Charleston, and Morrison Bluff, ranging from six to twenty-five miles from the monastery.

Despite the external progress that was everywhere in evidence, grave and almost superhuman problems confronted the founder. The foundation was designated a priory by the Abbot of St.

Meinrad's in September, 1878, (canonically it was given this status by Rome in 1886) and Father Wolfgang was made the first prior. However, few of the priests and brothers that were sent from St. Meinrad's and from Einsiedeln Abbey in Switzerland remained in Arkansas for more than a brief stay. Settlers were moving in rapidly, but living conditions were very poor. Much toil and time were required before land could be gotten ready for use, and most settlers had no financial resources after their arrival beyond what was necessary for the purchase of land and the erection of a modest log home. Those fortunate to have a small reserve on hand frequently pulled up stakes and moved away after a year or two of bitter experience.

Assistance from St. Meinrad's Abbey became more and more uncertain. Abbot Marty was consecrated bishop with charge of the Dakota Indian missions and the new abbot elected to succeed him, Rt. Rev. Fintan Mundwiler, O.S.B., found it practically impossible to continue sending men to Arkansas, particularly since the reports of those who returned from there were pessimistic about the prospects of the foundation. At one time in 1879, Father Wolfgang was the only priest at the foundation and had the care of the five missions to himself.

### *Help from Einsiedeln*

Ultimately help came from Einsiedeln Abbey in Switzerland. In 1880, Father Wolfgang was temporarily recalled to St. Meinrad's and the Rev. Bonaventure Binzegger, O.S.B., was appointed prior. Except for a short period when the Rev. Benedict Brunet, O.S.B., who had been sent as chaplain to the Sisters at Shoal Creek succeeded him, Father Bonaventure was prior until 1884. In 1882 Father Wolfgang came back to Arkansas and was stationed at Shoal Creek. In 1884, his health having given way to some extent, he went to Switzerland, where he not only regained his health, but brought back with him a young priest, Father Matthew Saettle, O.S.B., and a number of young candidates for the foundation. On his arrival in Arkansas, Father Wolfgang was again made prior.

The trip to Einsiedeln with its happy results was a turning point in the history of New Subiaco Abbey. In the succeeding years, the foundation, working directly through its Swiss mother-abbey, built its future on attracting young candidates for



the priesthood and lay brotherhood from Switzerland to Arkansas. Expedition after expedition came over, and, though many of the candidates did not persevere, enough did remain to stabilize and make secure the little monastic establishment.

In this connection there came over in 1887 an expedition that might well be called a second founding of New Subiaco Abbey. It was led by a young priest of outstanding spiritual and intellectual qualities, the Very Rev. Gall D'Aujourd'hui, O.S.B., who brought with him eight young college students of eminent and varied talents from the Einsiedeln school. Forever remembered as Subiaco's "Eight Beatitudes" all of them persevered and were eventually ordained to the priesthood.

### *Era of Father Gall*

The period from 1887 to 1892 is known as the "era of Father Gall". While Father Wolfgang remained prior, Father Gall took over the formation and training of the growing number of novices and clerics. The two men, so different in personality and outlook, were one in great nobility of character and in profound and pious devotion to their vocation. Together they sunk deep and lasting Benedictine roots into the rocky soil of Arkansas which have borne fruit a hundred fold. To posterity they are officially known as "co-founders of New Subiaco Abbey".

With the growth and stabilization of the monastic community, it was not long before the Holy See conferred upon it the full canonical status of a permanent Benedictine family. By a papal brief, dated August 1, 1891, Pope Leo XIII raised St. Benedict's Priory to the dignity of an abbey, and officially gave it the new name of New Subiaco Abbey.

### *First Abbot*

On March 24, 1892, the chapter members of the monastery assembled for the election of the first

abbot. Unexpectedly, the choice fell upon the Rev. Ignatius Conrad, O.S.B., a professed monk of Einsiedeln who was rector of St. Joseph's Cathedral, St. Joseph, Mo. He had come to America in 1873, just two years after his ordination, to assist in missionary work in Missouri where his brother, the Rt. Rev. Frowin Conrad, O.S.B., had founded Conception Abbey and was elected its first abbot. He, Abbot Ignatius, had been rector of St. Joseph's Cathedral for fourteen years when he received the news of his election. His only connection with Subiaco previously consisted in a visit in January, 1892, when he delivered the sermon at the First Mass of one of the "Eight Beatitudes", Rev. Augustine Stocker, O.S.B. As a Benedictine of Einsiedeln, an outstanding preacher, capable administrator and priest with many friends among the clergy of the United States, Abbot Ignatius proved to be the ideal head of the poor but growing Arkansas abbey. He ruled for thirty-two years and guided the abbey through the difficult years of building and expansion. Almost single-handed, he raised the funds for construction of the imposing monastery building by preaching innumerable missions and retreats in parishes and religious houses throughout the United States and in Europe.

Father Wolfgang was the prior and procurator of the monastery under Abbot Ignatius until 1894, when he was recalled by the Abbot of Einsiedeln to serve as chaplain and farm director of a community of Sisters at Glattburg, Switzerland. His interest and love for Subiaco, however, never waned. His death took place in his native land on August 1, 1904. His successor as prior was Father Gall, who, in addition, retained his duties as novice master, director of clerics and pastor of the local St. Benedict's Church.

(To be concluded)

REV. MICHAEL LENSING, O.S.B.

### *New Abbey Church*

CERTAINLY THE MOST noticed project at Subiaco now is the construction work on the new St. Benedict's Church, which will serve as monastic church for the members of the abbey, parish church for members of the local parish, and also as the chapel for students of Subiaco Academy.

The construction project was not placed in the

hands of a contractor, but is rather handled by the procurator of the abbey, Very Rev. Father Maurus under the direction of Abbot Paul M. Nahlen. An experienced builder was sought to direct the actual construction work and an ideal man was found in Bernard Kaelin of Fort Smith.

*The Abbey Message*  
September, 1953



# Book Review

## Received for Review

erbas, Henry S.: A Short History of Civilization, McGraw-Hill Book Co., New York, \$6.50.

## Review

Anderson, Dr. James F.: The Cause of Being. B. Herder Book Co., St. Louis. 1952. 170 pages. \$3.25.

SINCE THE *Aeterni Patris* of Leo XIII in 1879 established St. Thomas Aquinas as our master and code in scholastic philosophy, modern Catholic philosophers have been diligently attempting to discover anew philosophical thought of Aquinas. In the attempt to arrive at an understanding of the philosophy of Aquinas, no one area is more important than his metaphysics, and it is in this field that Dr. Anderson has given us another book, "The Cause of Being."

This is an introductory study of creation from the standpoint of Thomistic Metaphysics. It treats of creative causality in a thorough manner. In this consideration all existential beings are included, in so far as their very existence is concerned. Briefly it is a treatment of the relation of created beings to the Uncreated Being, God, through the act of creation.

The author, following closely the text of Aquinas, considers the cause of existence and its concomitant difficulties for the human mind. The question presently is, what is the adequate efficient cause of being, considered as being, and not as this or that particular kind of being? The difficulty for us lies in the fact that our understanding of efficient causality is dependent on our experience of finite agents, whose causation merely effects a change or transformation in already existent being. Further, this experience is always of a process in time; from this moment this kind of being is changed into that kind of being at that moment. Clearly this does not explain the very cause of existence itself.

St. Thomas, according to Dr. Anderson, insists that creation alone can account for the act of existence even to finite beings. This existence is not the result of a process and is not produced through the medium of any definite kind of change. That it is impossible to produce existence in such manner is evident because the act of existence is absolutely first in the order of being. Existence is the greatest of all perfections and the perfection of all perfections.

Dr. Anderson then investigates the act of creation from the aspect of God and of creatures; or, as it is called, active and passive creation. God by a completely free action through His essence causes the emergence of existence without process or transmutation. Creation is the complete dependency of the substance upon God for its own total existence and its total substantiality. Thus every finite being is of necessity related to God

from its inception and for the duration of its existence; this duration of the creature, an effect of God's causality, may then appear in time, while the creative action is without time.

The difficulties of time, the possibility of an eternal world and an actual eternal world are considered, so that creation may be the better understood. What may be said about these difficulties in the light of the Angelic Doctor's philosophy? First, Thomas knows from Christian revelation that the world is not eternal, i.e., successive duration infinite *a parte ante*. The danger for the philosopher, as Professor Anderson points out, lies in his converting the possible or potential infinity of an eternal successive duration into an actual eternal world. Thus, according to Professor Anderson, from philosophy we cannot prove, that is demonstrate, either the eternity of the world or its non-eternity. With St. Thomas, he writes that the essence of creation is as a principle of origin, but not as a principle of duration. Whether or not the world existed eternally, it never-the-less is entirely dependent for its existence on God. It is simply that from the essence of created beings there is no necessary reason why this being should not have existed eternally, i.e., in an infinite successive duration *a parte ante*.

With the complete dependence of each finite being on God for every moment of its existence, the creative ubiquity of God is analyzed. The question is how God is present in every being. How is His causality exercised in finite beings? As St. Thomas has shown, God is not a part of each essence, of each being formally, nor is each being a part of God. Thus scholastic philosophers are saved from the fallacy of pantheism, that God is all and all is God. God, according to Aquinas, is in all things by His essence, His presence and His power. Dr. Anderson explains that by His essence God is in all things as the cause of their being; by His presence in things is meant His knowledge of them; and by His power He keeps them in existence. Therefore, God is the First Agent of all things and He is their Last End as well. As their Last End, according to Thomas, things find their ultimate unity and perfection, known better to us by the term "good."

Dr. Anderson closes this excellent book on the cause of being with a treatment of creation and finality. "Good" is the term which designates being as desired and achievable by a finite creature. All things tend to the good which is being, the being which can be attained according to the nature of the creature.

This work is a well rounded study of one portion of the metaphysics of St. Thomas. Professor Anderson's book is more adapted to the specialist in philosophy than the student, but all can glean a new appreciation of the Thomistic metaphysics of causality from it.

HARVEY J. JOHNSON



# THE C. V. AND THE CENTRAL BUREAU

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*Social Justice Review* (indexed in the *Cath. Periodical Index* and the *Guide to Catholic Literature*) published by the Central Bureau.

Communications concerning the Central Verein should be addressed to the General Secretary, Albert Dobie, 95 Carleton, Hamden 14, Conn.

All correspondence intended for either *Social Justice Review* or the Central Bureau, all missions gifts, and all monies intended for the various projects and Funds of the Central Bureau should be directed to

Central Bureau of the Central Verein  
3835 Westminster Place, St. Louis 8, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands of the editor not later than the 18th of the month preceding publication.

## CV PRESIDENT'S MESSAGE IN THE SPIRIT OF OUR BEST TRADITIONS

INTELLIGENT, TRUSTWORTHY lay leadership is always a great boon to the Church. In fact, it is a necessity in this day when the emphasis has been placed on Catholic lay action. For this reason we find ample cause for gratification in the official message delivered to the recent 98th convention of the Central Verein by its esteemed president, Mr. Albert J. Sattler of New York. We urge our members to read this message carefully. It certainly reflects qualities of competent lay leadership—a valuable asset to any organization or movement.

The particular worth of Mr. Sattler's message is found in its strict fidelity to the sound traditions of the Verein; all the more reason why it should be read with appreciation. We should note especially the president's reference to historic Liberalism which is the cause of so much of our trouble today, both in domestic and international affairs. It is to the credit of the Central Verein that, for almost a century, it has been in the forefront of the Church's attack on this insidious error. Mr. Sattler has done well in reminding us of our traditional stand against historic Liberalism. May his comments on this and the other subjects referred to in his message inspire our members to new and greater efforts in promoting the program of our society. Mr. Sattler's message:

GREETINGS:

For the third time in our history we meet in this famed metropolis of the Southwest, the City of St. Anthony in the Lone Star State. We have previously convened here in 1920 and in 1936. Our first senti-

ments upon opening this meeting are those of gratitude and appreciation to our hosts, the Most Rev. Robert E. Lucey, the St. Joseph Society of San Antonio, St. Mary's University, and the Catholic State League of Texas, who have made this conclave possible. The months of intensive preparation, the boundless hospitality, the self-sacrificing labors of our Texan hosts augur well for a successful convention, where pious prayer and earnest deliberation will combine with the spirit of good fellowship and friendship, to find a Christian solution of the problems which beset us.

### Our Holy Father

From our founding ninety-eight years ago, our membership has constantly reiterated its pledge to defend the honor and integrity of our holy religion against the attacks of enemies of the Church. Each convention has been a public profession of faith, and of our loyal adherence to the Holy See, as the seat of truth and center of unity.

This has been our glorious and sacred tradition, steadfast and unswerving loyalty to the Vicar of Christ. In conformity with this salutary practice it is not sufficient that we merely repeat our promises of fealty to His Holiness, but that we hear his words of admonition and obediently follow his advice.

Resolutely and repeatedly, since the first days of his reign, he has been decrying the stupor of the spirit, the spinelessness, the callousness of heart, the ignorance and the indifference of those who should be loyal sons



l daughters of the Church. It is our task now, to ch those who sleep, who are weak, the hardened, the orant and indifferent, for the sake of Christ and s Church. Otherwise, it may be too late to repair the ury and damage wrought by false ideas; it may be late to rouse the conscience of the world.

### *Our Bishops*

We are the oldest American Catholic Federation of eties and the first to receive from our Bishops the ndate for Catholic Action. By reason of this primacy owe to our Bishops much more than just loyalty and edience. There must be a primacy of action in the ectifying mission of the Church, the salvation of mortal souls. We have heard it repeated again and in, that the work of restoring all things in Christ, the possibility for this apostolate, is principally in the nds of the laity. It must commence with the individual, in the home, in the parish, in the diocese. Leaders and workers must, with proper ecclesiastical approval, labor through their local societies.

### *Our Country*

Among the dreaded false ideas which have infected merican life is the philosophy of Liberalism, historic eralism, which as a system of thought admits no traint of thinking or action, either on the part of God man. It denies the existence of absolutes or of the tural Law. We find its followers in the legislative ls, in the courts, in the market places, and worst of n the centers of education and the churches. Even ne of our educated Catholics have become a prey it. From this false philosophy stems the distortion academic freedom into academic license. So far s the influence of this false doctrine carried that not long ago in an important cause before the highest urt in the land an opinion was handed down which ted categorically, "there are no absolutes."

There are no absolutes? There is no right and wrong? ere is no Natural Law? Are we a God-fearing ion? Is not this the same philosophy which powers e Communists?

This system of thought is more dangerous to the lfare of our country than Communism; for most mericans today are aware of the fallacies and danger Communism, but wholly ignorant of the implications Liberalism and its ultimate destructive results, secularn, atheism, and anarchy.

### *Our Central Bureau*

In his report to the last convention at St. Louis, the verend Director of our Central Bureau stated, "Need- s to say the principles and policies of Frederick P. kenel will continue to guide the Central Bureau in all efforts. We are fortunate heirs of a glorious tra- tion. We propose never to deviate from it." It is privilege to report that this promise of the Reverend irector of the Bureau has been fully carried out, and th the help of God, the work of the Bureau has en extended.

1. A Catholic Immigration Research Center, the first in the United States, has been opened at the Bureau in November of last year.

2. A scholarship in Rural Sociology, known as the Frederick P. Kenkel Memorial Scholarship, has been founded at St. Benedict's College, Atchison, Kansas.
3. Greater and more extensive mission assistance has been provided to missionaries in all parts of the world.

But the work of the Bureau must continue. For the past five years, an able and active committee under the chairmanship of Mr. Richard F. Hemmerlein, has worked diligently to collect funds from the societies to help finance the Bureau. Without this committee, without the funds thus collected, without the generosity of the contributors, all these great undertakings of the Bureau would be impossible. My grateful thanks to all who aided this salutary work.

### *Our Societies*

But both the Bureau and the national body should be to a certain extent self-sustaining. The Bureau should not be dependent upon donations, generous as they may be, nor should the national body be entirely dependent upon an inadequate per capita tax. Our societies must know that without the Bureau and without a strong national organization, their own existence is jeopardized; in that event, perhaps, they would no longer have a "raison d'etre."

I, therefore, propose to your honorable body that the President be empowered to appoint a committee to be known as the Centennial Fund Committee to collect funds for three purposes:

1. To supplement the Foundation and Expansion Funds of our Central Bureau.
2. To supplement the income of the Bureau for immediate expenses.
3. To supplement the General Fund of the national organization; the allocation of the moneys to the respective funds to be determined either by this convention or by the Social Action Committee.

As we approach our centenary, it is no more than fitting that each member of each affiliate assist to the best of his ability in this undertaking, to make our Central Bureau and our national organization in some way financially independent.

### *Immigrants*

We are a national society founded by immigrants, who banded together so that by their united efforts they might be able to bequeath, as a precious heritage to their children and to other immigrants, that faith which they received through the grace of God.

During the post-war years, hundreds of thousands of Catholics, displaced persons, refugees, expellees from war-torn Europe have come to our shores. It is a responsibility of ours to aid these newcomers to our shores, to protect their faith and to ease their absorption in the life of our country. They should be welcomed into our societies, into our churches and our schools. It is essentially a local and parochial problem, and can only be handled successfully as such. It is particularly one of the purposes of our organization.



### *National Catholic Women's Union*

The cooperation which we have received from the National Catholic Women's Union in the work of the Central Bureau Assistance Fund merits our grateful thanks. During the past year I have attended many functions and gatherings of our societies at which the President and other officers of the National Catholic Women's Union were also present; this spirit of cooperation I am sure has endured to the benefit of both organizations.

#### *In Memoriam*

We again ask your pious prayers for the repose of the souls of those of our members who departed this life during the past year:

Most Rev. Moses Kiley, Archbishop of Milwaukee; Rev. Joseph Ostheimer, former spiritual adviser of the Catholic Central Union of Pennsylvania; Eugene A. Phillips, Financial Secretary of the Catholic Central Union of Pennsylvania; Carl B. Weiss of Baltimore, Md.; Henry Heidland of California; Frank Bruce of Milwaukee, Wisconsin; William Bach, Henry Mascher, Capt. Frank Riess, John A. Huband and Henry Thyssen of New York City; Gerard Pohl, former President of the New Jersey State Branch. May their good souls rest in peace.

#### *Appreciation*

First of all, my deepest gratitude is tendered to the Director of the Central Bureau, Rev. Victor T. Suren, for his many kindnesses and the help received which have immeasurably eased the task of your President; then to my fellow officers, the state and local officers, I am deeply grateful, and also to the spiritual directors of our affiliates.

Meeting as we are, in this city dedicated to St. Anthony, in the shadow of the Alamo, it is appropriate that we here again consecrate ourselves to the purposes for which our organization was founded ninety-eight years ago, loyalty to our beloved country, obedience to Holy Mother Church, and the greater honor and glory of God. May these ennobling principles be in our minds as we solemnly give utterance to the traditional salutation of our associations of societies, "Praised be Jesus, Mary and Joseph, forever and ever. Amen." With this prayer, I declare this 98th annual convention officially in session.

Respectfully submitted,  
ALBERT J. SATTLER,  
President

### *New C. B. Publications*

RECENT PUBLICATIONS include a new pamphlet and a free leaflet. The pamphlet titled "The Apostolate of the Lay Catholic," has for its author Bishop William T. Mulloy, D.D., of Covington. It presents an urgent plea for more serious study of the papal encyclicals in our country.

The leaflet, "Frederick Ozanam—Ardent Apostle, Master Apologist," is intended to pay tribute to the lay founder of the St. Vincent de Paul Society, the centenary of whose death is being observed this month.

### *California Well Represented at San Antonio Convention*

ALTHOUGH THE GERMAN Catholic Federation of California is one of our smaller State Branches it merits a high rating for program participation. Not long ago we had occasion to comment favorably on the relatively large number of Life Members in the C. F. obtained by that Branch. But its support of the national organization in this regard is only typical of a general attitude of wholehearted cooperation.

California's commendable spirit was again in evidence at the last convention of the Verein in San Antonio where it was ably represented by three delegates, two of whom bore their own travel expenses. When one considers the great distances usually involved in the travel of California delegates to our national conventions, one cannot help but be impressed by the loyalty and devotion of our far western affiliates.

One of the California delegates this year was the Rev. Carl Benecke, S.J., who took an active part in the framing of this year's resolutions. The other representatives were Mr. August Petry, past president of the California Federation, and Mr. Louis Schoenstein, the Federation's corresponding and financial secretary. Both have been active in promoting the CV for many years. The Central Bureau hears from them at regular intervals throughout the year. The reason for the success of the Verein program in California is not hard to find.

### *First Student Enrolls at St. Benedict's College on F. P. Kenkel Scholarship*

THE FALL SEMESTER, 1953, at St. Benedict's College in Atchison, Kansas, saw the first student enroll at the institution on the newly established F. P. Kenkel scholarship in rural sociology. The student is Marly Morrison of Tipton, Kansas, who will enjoy the benefits of a four-year college course.

The scholarship in memory of the esteemed founder of the Central Bureau represents the joint effort of St. Benedict's and the Central Verein. The College is providing free tuition, while the Verein, through the Central Bureau, is defraying the cost of the student's keep. To enjoy the benefits of this scholarship, the student must qualify on several grounds and maintain a certain rating in his studies, but must not necessarily be a resident of Kansas. He is approved by both the College and the Verein.

In submitting the signed scholarship contract, Rev. Cletus Kohake, O.S.B., Dean of Studies at St. Benedict's, wrote to the Director of the Central Bureau:

"We feel very honored in having this scholarship presented by the Central Verein, and trust that we shall be able to carry out our part of the contract year after year with dignity. . . . We appreciate tremendously the help that you have given us and the trust placed in us as an institution."

It was St. Benedict's College which conferred on Mr. Kenkel the honorary degree of Doctor of Laws.



## Convention Calendar

OF MISSOURI and Missouri Branch of NCWU: St. Joseph's Parish, Louisiana, September 12, 13 and 14.  
 CCV of Minnesota and Minnesota Section of NCWU: Winona, September 20, 21 and 22.  
 Catholic Central Society of New Jersey and the New Jersey Branch of NCWU: St. Joseph's Parish, Union City, October 4.  
 CU of Illinois and Illinois Branch of NCWU: Carlyle, October 9, 10 and 11.

## Pennsylvania Convention

REPORTS INDICATE that the recent annual convention of the Catholic Central Union of Pennsylvania was productive of much good. Progress was made particularly in adjusting several organizational problems which arise from time to time in any society. In addition, the delegates displayed their traditional loyalty to the Verein, the parent organization. In token of this loyalty, one of the Pennsylvania societies, Branch 11 of the Knights of St. George, announced its 100 per cent contribution to the CV centennial fund, the first society in the entire national organization to meet its quota. Like other CV affiliates, the Knights had not as yet been solicited.

The Catholic Central Union met in conjunction with the State Branch of the NCWU in Williamsport, August 8, 9 and 10. The convention was opened with Solemn Mass at St. Boniface Church on Sunday morning, celebrated by Rev. Wm. Koenig, spiritual adviser of the men's organization. The sermon was preached by the Rev. Anthony L. Ostheimer, Ph.D., editor of the *Catholic Standard and Times* of Philadelphia. Father Ostheimer, whose active interest in the Central Verein goes back over a period of twenty years, preached frequently on the organization's history and its contribution to the Church.

At the joint meeting which followed the Solemn Mass, Rev. Leo Post, pastor of St. Boniface, extended a word of welcome to the delegates. To provide relaxation, a sight-seeing trip was arranged. The trip concluded, the delegates reconvened to hear the messages of C. Joseph Lonsdorf and Mrs. Catherine Higgins, presidents of the men's and women's organizations respectively. Business sessions were continued on Monday and were brought to a close with the election of officers. A banquet was held on Monday evening at which several speakers of note addressed the delegates. Among these was Mr. Albert J. Sattler of New York, president of the Central Verein. Mr. Sattler reviewed the activities of the almost one-hundred year old Verein and reminded his listeners that the CV has established itself as a pioneer in Catholic Social Action.

The remainder of the evening was given over to social activities which were thoroughly enjoyed by the delegates who had spent their energies in conducting the convention business. It was announced that the convention next year would be held at Catasauqua, Pennsylvania, under the auspices of the Lehigh Valley District.

## Knights of St. George First to Contribute to CV Centennial Fund

IT WAS DECIDED at the recent national convention in San Antonio to solicit contributions to a special fund which will be raised in connection with the observance of the centenary of the Central Verein in 1955. The comparatively short interval which has elapsed since the San Antonio meeting has not permitted the complete organization of the committee in charge of raising this fund. This work is in progress at the present time. It has been decided to ask each member of societies affiliated with the CV to contribute a dollar toward the centennial fund. For obvious reasons, no solicitations have been made as yet.

Nevertheless, the first centennial contribution has already come in. The honor in this instance goes to Branch 11 of the Catholic Knights of St. George of Pittsburgh, which has sent in its check of \$130.00, representing a 100 per cent response from its members at a dollar per member. The Knights voted this donation immediately after the San Antonio convention. The inspiration came from Mr. Joseph Porta, recording secretary of the CV and long a leader in the ranks of the Knights of St. George.

We salute Branch 11 of the C. K. of St. George and Mr. Porta. They have set an excellent precedent which should inspire imitation by other societies.

## Bales of Clothing to Home Missions

BECAUSE OF THE GENEROSITY of the members of the CV and the NCWU, the Central Bureau was able to send an exceptionally large number of bales of clothing to our needy home missions. Sincere expressions of gratitude attest the appreciation of the missionaries.

A Mother Superior of Carmelite Sisters working among the poor in San Antonio writes:

"The bales arrived Tuesday, July 21. May the good God reward you for all the good you do for the poor people. Be assured of my prayers and those of my little charges."

A Benedictine missionary in South Dakota commented thus:

"It is just amazing what can be done with the articles that have been sent to us. It is true that some of the items are more useful than others; but nothing goes to waste. The Sisters make so many things over and thus their usefulness is prolonged. . . . May God bless you abundantly; the children will remember you always in their prayers."

One cannot help but be encouraged in mission work by these comments of a Jesuit Father in charge of a poor mission in Wyoming:

"We have received the two bales of clothing by freight wholly prepaid. You know very well that these bales of clothing are most acceptable and we are more than grateful for your kindness to us. As long as the writer of these lines can recall, the Central Bureau has been very faithful in sending us help at the most



critical times, especially during the depression years of 1930 to 1940."

Sister M. T., Directress of a maternity institute in Santa Fe, wrote us under date of June 9:

"The bale of used clothing together with the two cartons of food and clothing have just arrived. We are deeply grateful to you for sending them."

### Personalia

ON SUNDAY, JUNE 7, the Rev. Henry E. Missig, C.S.S.R., observed the Silver Jubilee of his priestly ordination. The Solemn Mass of thanksgiving was celebrated in the Church of St. Alphonsus, West Broadway and Grand Street in lower New York, where Father Missig is now stationed. The sermon was preached by Rev. George Bienlein, C.S.S.R., while the subdeacon of the Mass was Rev. Aloysius Strassburger, C.S.S.R., Spiritual Director of the Catholic Women's Union of New York. After the Mass a banquet was served at Cafe Wienecke. Representatives of the various parishes at which Father Missig had served were in attendance.

Mr. George Stock of St. Joseph's Church, Rochester, conveyed to the jubilarian the greetings of the Rochester Branch of the CV and of the Catholic Women's Union. Mr. John G. Deinlein, Secretary of the Maryland Branch of the CV, tendered the greetings of that group and of the parishioners of St. Michael's Church, Baltimore. Among the persons present were Mr. Albert J. Sattler, president of the Central Verein, Mrs. Mary F. Lohr, president of the Catholic Women's Union of New York and former national president of the Women's Union, and representatives of the CV and the Catholic Women's Union of New York. Approximately 250 persons were present at the banquet.

Fr. Missig was for many years spiritual advisor of Rochester Branch of the Verein while he was attached to St. Joseph's Church in that city. He attended a number of CV conventions and addressed various local branches in New York on a number of occasions.

At the commencement exercises of Creighton University, Omaha, held on June 4 in commemoration of its diamond jubilee, the honorary degree of Doctor of Laws was conferred on several outstanding Catholic laymen. Among those so honored was Mr. Val J. Peter, editor of *Katholisches Wochenblatt und Der Landman* and other German language publications. In appraising Mr. Peter of his award, the Very Reverend Carl M. Reinert, S.J., president of Creighton, wrote:

"All of us, especially those who have come to know you so well in the course of the years, know that no one in the city of Omaha deserves this recognition more than you. . . .

"We are proud of you, Mr. Peter, . . . proud of your accomplishments and of your family. We are happy that Mother Church has recognized your exemplary life by presenting you with the Knighthood of St. Gregory. Certainly the least we can do in this our jubilee year is to acknowledge your accomplishments by bestowing on you the honorary title of Doctor of Law and Literature."

Mr. and Mrs. Peter have been blessed with twelve children—eight sons and four daughters, all of who are graduates of Creighton. One son was ordained to the holy priesthood a year ago.

## NECROLOGY

### Bishop Francis J. Haas

ONLY A FEW DAYS after the close of the 14th Liturgical Week, of which he was episcopal patron, Bishop Francis J. Haas of the Grand Rapids Diocese died suddenly of a heart attack on August 29 in his 64th year. The deceased prelate had long held a place of distinction in the broad field of social reform, making his most noteworthy contributions in championing the cause of labor.

Born in Racine, Wisconsin, March 18, 1889, Bishop Haas was ordained to the priesthood in 1913. He served as instructor at St. Francis Seminary, Milwaukee, studied at Johns Hopkins University and received a doctorate in philosophy from the Catholic University of America in 1922. In 1931 he was named director of the National School of Social Service, Washington, D.C. From 1935 to 1937 he held the position of rector of St. Francis Seminary, succeeding the Most Reverend Aloysius J. Muench, at present Papal Nuncio to Germany. In 1937 Bishop Haas returned to the Catholic University to assume the post of dean of the School of Social Science.

The late Bishop of Grand Rapids was recognized by many high personages of the State. President Franklin D. Roosevelt called upon him to serve as mediator and adviser on labor problems during the 1930's. In addition, he was the first chairman of the U. S. Committee on Fair Employment Practices, and served on the Labor Advisory Board of the N.R.A., the National Labor Board and the National Committee on Business and Labor Standards. It is said that by 1943, when he was named Bishop, this energetic ecclesiastic had settled 1,500 labor strikes. In 1945 President Truman named him to a 15-man Committee on Civil Rights.

Bishop Haas was the author of a famous textbook, *Man and Society*. He was also a much sought lecturer. One of his addresses, delivered on behalf of the Bishop of Grand Rapids, was published in pamphlet form by the Central Bureau under the title *The Catholic School and Citizenship*.

The obsequies were held in St. Andrew's Cathedral, Grand Rapids, on September 4. (R.I.P.)

### Life Member Succumbs at 93

FOR AS LONG BACK as any of its staff members can remember, the Central Bureau had been receiving annual checks in sizeable amounts from one of the Life Members in St. Paul. Of late years the signature on the checks showed the evidence of a very unsteady hand, obviously indicating that the generous donor was a man far advanced in years. And so he was. But t



weeks, which came so regularly, will come no more. Their sender, kind and beneficent William Pohl, was led by God on August 8 in his 93rd year.

It is men like Mr. Pohl who have made the Verein a powerful instrument for good which it is. In a very quiet way he worked loyally, consistently and generously in pursuit of the ideals and program of our organization. He was most liberal as a giver and a worker. His generous contributions to the Central Bureau projects were always given with no strings attached. He invariably left the distribution of his donations to the judgment of the Bureau's director. As a rule, most of what he gave was applied to the poor missions.

Mr. Pohl was a Central Vereiner in the fullest sense, possessing a keen sense of loyalty. Up to his very last years, when his waning strength imposed restrictions on his activities, he was most regular in his attendance at the monthly meetings of the St. Clemens Society, of which he was secretary for a long time. St. Clemens is an affiliate of the Verein. Mr. Joseph Matt, a life-long friend of the deceased, tells of his visit with Mr. Pohl in St. Joseph's Hospital in St. Paul only a few days prior to his death. Still possessed of full mental faculties, Mr. Pohl asked his visitor detailed questions about the recent convention of the Central Verein in San Antonio.

William Pohl was born in Chilton, Wisconsin. His youth was spent in Jacobs Prairie, Minnesota, whither his family had moved. The last seventy-five years of his long life were spent in St. Paul. Mr. and Mrs. Pohl were married August 10, 1882. Their union was blessed with three sons and two daughters, all of whom survive, as does Mrs. Pohl.

For a period early in his life, Mr. Pohl was a bookbinder. He was later associated with a relative in a very successful business project, but in the years of his retirement again returned to his first love, binding books for his close friends. He also read quite extensively. All who knew William Pohl intimately will concur in the statement which introduces his obituary in *The Wanderer*: "One of the most lovable men it has been our privilege to meet in the course of our long pilgrimage was William Pohl of St. Paul. We knew him for more than half a century and have often been edified by the unchanging equanimity of this man whose integrity was rooted deeply in the Catholic convictions he had fostered since his youth."

The deceased had been a Life Member of the CV since August 31, 1928. (R.I.P.)

### Miscellany

THE PROGRAM OF ASSISTANCE to the needy, conducted through the Central Bureau, is known to many people. As a result, not only are the appeals for help very numerous, but offers of assistance also come from many different sources. A shoe manufacturer in St. Louis, for instance, from time to time sends us women's sample shoes in lots of 200 pairs. Most of these have been sent for distribution among the destitute

of Eastern Germany. On August 4, a priest from Hohenhausen expressed his appreciation as follows:

"Please accept, Father Suren, my heartiest gratitude for the new shoes which you sent to my refugee community. All here thank you for this most generous gift from our American friends. The shoes brought great joy to our Catholic children. As a priest in the Diaspora, may I ask you for some material for a cassock?"

Mass stipends provide a means of great assistance to missionaries, as can be gathered from this comment of a priest who had received some from the Central Bureau: "The Mass offerings, especially during my first years here, were a real help to me, and I can only pray that God may bless you and your work, and the work of the Central Bureau. I know I owe this favor principally to the late saintly Mr. Kenkel. He took an interest in my work wherever I was over the last twenty years."

Quite typical is this excerpt from the letter of a missionary laboring in India who wrote to the Bureau under the date of May 7:

"I received your parcel of the copies of 'Meditations on the Sundays Gospels.' I distributed them to several priests. They can be very useful since they are simple, clear and substantial. Lately I gave one of your breviary sets to Bro. Rosquin who was ordained subdeacon last month. He is very poor. He has twenty-one brothers and sisters of the same mother. This Brother is now paralyzed. . . .

"I kept one set for myself because the print is big and dark (I have cataracts). Once more, many thanks. We pray for you."

Although Mr. Kenkel, illustrious founder of the Central Bureau, has been dead for over a year and a half, messages of sorrow over his passing continue to come to the Central Bureau. He was known, and quite well, to missionaries in many all-but-inaccessible places on virtually every continent. Thus it has happened that the news of Mr. Kenkel's death is slow in reaching many of his former correspondents. Very recently a missionary Brother in British East Africa tells how quite by accident he came to know of the demise of the Central Bureau's founder. He writes:

"Upon going over a few old papers that I had put aside to read and cut at 'leisure', I came across the announcement of the death of Mr. Kenkel and was deeply sorry to learn it. (R.I.P.) I did not know he was in poor health or I would have written to him to let him know how we were praying for him. As it is, I pray for the repose of his soul which assuredly has gained heaven through his immense charity.

"I had written to him some time in 1951, but as no answer came, I thought the letter must have gone astray. I would like to offer my late sympathies to the Catholic Verein on their great loss and the assurance of my fervent prayers for the success of their work."



## Contributions to the CV Library

### General Library

MR. A. B. KENKEL, Maryland. The World at the Crossroads, Chicago, 1946. Review of Social Economy, Milwaukee: Vol. 1, No. 1 and Vol. II, No. 1, 1944; Vol. III, No. 1, 1945; Vol. IV, No. 1, 1946; Vol. V, No. 1, 1947; Vol. VI, No. 1, 1948; Vol. IX, No. 2; Vol. X, No. 1; Vol. X, No. 2.

HON. FRANK M. KARSTEN, Washington, D. C. Foreign Relations of the United States, 1935, Vols. I, II, III, IV.

### Gifts in Kind

were received from the following men and organizations of men up to and including September 1, 1953.

**ARTICLES FOR CHURCH & SANCTUARY:** Charles Batzinger, N. Y., (new ciborium and chalice); Rev. Aloys Stumpf, Mo., (2 chasubles, 2 palls, cincture, maniple, missal stand); Rev. N. F. Wagner, Tex., (3 sickcall burses, 2 ciborium covers, cincture, 26 pieces altar linen, 8 clerical collars).

**CLOTHING:** Rev. N. F. Wagner, Tex., (suit, 3 pr. slippers, socks); Rev. Victor Sulkowski, Ill., (clerical clothing); Very Rev. Leo P. Henkel, Ill., (clothing); Val Ameis, Mo., (clothing, shirts); Johnson, Stephens & Shinkle Shoe Co., St. Louis, (270 pair shoes).

**QUILTS & COMFORTS:** Very Rev. Leo P. Henkel, Ill., (2 quilts).

**BOOKS:** J. Roedel, Kans., (3 books); Rev. Aloys Stumpf, Mo., (3 ctns. books); Rt. Rev. Wm. Fischer, Mo., (16 ctns. books).

**MAGAZINES & NEWSPAPERS:** Rev. Aloys Stumpf, Mo., (magazines); G. H. Kenkel, Ark., (magazines).

**TIN FOIL:** Anthony Celko, Pa., (tinfoil).

**MISCELLANEOUS:** Rev. N. F. Wagner, Tex., (electric shaver); G. H. Kenkel, Ark., (carbon paper, 1000 sheets paper, pencils); S. Stuve, Mo., (miscellaneous articles); Bernard Boland, Mo., (white goods, patches, greeting cards).

On August 25 two top United Nations delegates from the Dominican Republic asserted that "until Spain is admitted, it won't be a truly representative UN." Chief Dominican delegate, Ambassador Franco Y. Franco and Msgr. Oscar Robles Toledano vigorously insisted that Spain should be admitted into the United Nations.

Msgr. Toledano, Chancellor of the oldest Cathedral in the Western Hemisphere—in Ciudad Trujillo, Dominican Republic, making his bow as a delegate-speaker, wore the garb of a priest. He pointedly accused Soviet delegate Andrei Vishinsky, self-confessed atheist, of trying to "torpedo" the Korean peace policy.

The Dominicans declared that "because Russia and the Communists are still fighting the old Spanish civil war," the Kremlin will "do anything to keep Spain out of the United Nations.

## Acknowledgment of Monies and Gifts Received

*Make Checks and Money Orders Payable to Central Bureau of the C.V.*

*Address, Central Bureau, 3835 Westminster Place, St. Louis 8, Missouri*

### Donation to Central Bureau

Previously reported: \$2,737.10; Rev. Fabian Diersin O.S.B., Tex., \$5; N. N., Kansas, \$25; A. C. Flusch Tex., \$1.50; Rev. T. Doherty, N. J., \$10; Chas. Batzinger, N. Y., \$5; The Spaeth Family Foundation, Davenport Ia., \$800; Sundry minor items, \$1; Total to and including August 31, 1953, \$3,584.60.

### Chaplains' Aid Fund

Previously reported: \$26.80; St. Louis & Cty. District League, Mo., \$7.12; St. Francis de Sales Benev. Society, St. Louis, \$1.60; Total to and including August 31, 1953, \$35.52.

### St. Elizabeth Settlement

Previously reported: \$2,155.30; Greater St. Louis Community Chest, \$1,600; From children attending \$1,604.14; Total to and including August 31, 1953, \$5,359.44.

### European Relief Fund

Previously reported: \$52; N. N., N. Y., \$3; Stella Blameuser, Ill., \$50; Total to and including August 31, 1953, \$105.00.

### Catholic Missions

Previously reported: \$358.50; August Petry, Cal., \$30; N. N., Kansas, \$25; Mrs. Noxon Toomey, Ill., \$5; Sisters of Loretto, Maplewood, Mo., \$4; Mrs. Henry Arnke, Cal., \$5; St. Francis Convent, Springfield, Ill., \$30; Mrs. Aloys Strunk, Kans., \$25; N.C.W.U. of N. Y. C., N. Y., \$50; N. N., Mo., \$3; Miss M. Buggle, Mo., \$50; N. N. Mission Fund, \$30; N. N., Mo., \$1; Board of Directors, Catholic Family Life Insurance, Milwaukee Wis., \$30; Wm. J. Sullivan, Ill., \$20; N. N., Mo., \$10; N. Y. Local Br. C. C. V., N. Y., \$3; Mrs. A. Herdler, Mo., \$5; Mrs. O. Palazzolo, Mo., \$30; Mrs. M. Schneider, N. Y., \$5; Total to and including August 31, 1953, \$719.50.

"It's about time something should be done to get Spain into the UN," declared Toledano. "The Russians, of course, are dead against that. They are aware that Spanish-speaking people of South America and the Caribbean constitute a great segment of world opinion and don't want to see it in motion."

So long as people receive doles free from the government, most will get in the habit of taking what is offered and then some. If they are "eligible" for government income, in one category or another, why not take it, so long as it is free? Why "kill oneself working" when the government will provide?

The pitfalls of over-extended social security are perhaps as dangerous as none at all.

*Catholic Herald Citizen, June 20*